

A DISPVTE
AGAINST
THE ENGLISH-POPISH
CEREMONIES,
OBTAYNED To 219
VPON THE CHVRCH OF
SCOTLAND. K.

WHEREIN F. 219.
Not only our ~~owne Arguments~~ Arguments against the
same are strongly confirmed, but likewise the An-
SVVERES and DEFENCES of our Opposites,
SUCH AS

HOOKE, MORTOVNE, BYRGES, SPRINT,
PAYBODY, ANDREWES, SARAVIA, TILLEN,
SPOTSWOOD, LINDSEY, FORBESSE, &c.
particularly confuted.

JEREM. Chap. 9. vers. 12. 13. 14.

VERS. 12. *Who is the wise man that hee may understand this, and who
is hee to whom the mouth of the LORD hath spoken, that hee may
declare it, for what the Land perisheth. 13. And the LORD
saith; Because they have forsaken my Law, which I set before them,
and have not obeyed my voyce, neither walked therein. 14. But
have Walked after the Imagination of their owne heart, and after Idolls.*



Printed in the yeare of our Lord 1637.



TO ALL
AND EVERY ONE IN THE
REFORMED CHVRCHES
OF
SCOTLAND, ENGLAND,
AND IRELAND,

vwho love the LORD IESVS, and meane
to adhere unto the Reformation of Religion:

*Grace, Mercy, and Peace, from GOD our Father, and from
the Lord. IESVS CHRIST.*



Sathans malice, and mans wickednesse, cease not to molest the thrice happy estate of the Church of CHRIST, so hath the eternall counsell of the only wise GOD, predetermined the coming of Offences, Persecutions, Heresies, Schismes, and Divisions, that Professors may be proved before (a) they be as approved, & made manifest. And hence, (b) *it must needs be that offences come*: neither hath the Church ever enjoyed both purity and peace any long time together. But whiles the Church of God thus disquieted, as well with dangerous alterations, as with dolefull altercations, is presented in the Theatre of this World, and crieth out to beholders, (c) *Have yee no regard, all yee that passe by?* A pittie it is to see the crooked and sinistrus courses of the greatest part, every man moving his period within the enormous confines of his owne exorbitant desires. The Atheisticall Nullifidian, nothing regardeth the asswoyling of Ecclesiasticall controversies: he is of (d) *Gallio's* humour, and cares for none of those things. The sensuall Epicurean and riotous Russian, (goe Church matters as they will) eates and drinkes, and takes him pleasure. The Cynicall Critick speaeth out bitter aspersions, gybeth, and justleth at every thing that can be said or done in the cause of

(a) 1. Cor.

11. 19.

(b) Math. 18.

17.

(c) Lament,

1. 12.

(d) A&. 18.

17.

The EPISTLE to all and Every one

Religion. The Scenick Iester playeth fast and loose, and can utter any thing in sport, but nothing in earnest. The avaritious worldling hath no tune but *Give, Give*, and no antheme pleaseth him but *Have, Have*. The aspyring Diotrefes puffeth downe every course which can not puffed up. The losly Favourite taketh the patterne of his religion from the Court Ichnographie, and if the Court swimme, he cares not though the Church linke. The subdalous Machiavellian accounteth the shew of religion profitable, but the substance of it troublesome: he studieth not the Oracles of God, but the Principles of Satanicall guile, which he learneth so well, that he may goe to the Divell to be Bishopped. The turne-coat Temporizer waggeth with every winde, and (like Diogenes turning about the mouth of his voluble hoggeshead, after the course of the sunne,) wheresoever the bright beames of corruscant Authority doe shine and cherish, thither followeth and flitteth he. The gnathonick Parasite sweareth to all that this benefactor holdeth. The mercenary Pensioner will bowe before he breake. He, who only studieth to have the praise of some witty invention can not stricke upon another anwile. The silly Idiot, (with *(e)* *Absolons* two hundreth) goeth in the simplicitie of his heart, after his perverse leaders. The lapped Nicodemite, holdes it enough to yeeld some secret assent to the trueth, though neither his profession nor his practise testify so much. He, whose minde is possessed with prejudicate opinions against the truth, when convincing light is holden forth to him, looketh askint, and therefore goeth awry. The Pragmaticall Adiaphorist with his spanne-broad faith, and elve-broad conscience, doth no small harme: the poore pandect of his plagiary profession, in matters of faith, reckoneth litle for all, and in matters of practise all for litle. Shortly, if an expurgatory *Index* were compiled of those, and all other sortes of men, who either through their carelesse and newtrall on looking, make no help to the troubled and disquieted Church of Christ, or through their nocent accession, and overthwart intermedling, worke out her greater harmelas. How few feeling members were there to be found behind, who truly lay to heart her estate and condition? Nevertheless in the worst times, either of raging persecution, or prevailing defection, as God Almighty hath ever hitherto, so both now and to the end he will reserve to himself a remnant according to the election of Grace, who cleave to his blessed Trueth, & to the purity of his holy worship, and are grieved for the affliction of *Ioseph*, as beeing themselves also in the body. In confidence whereof, I take Boldnesse to stirre you up at this time, by putting you in remembrance. If you would be rightly informed of the present estate of the reformed Churches, you must not acquiesce in the pargeting verdict of those who are wealthy and well at ease, and mounted aloft upon the uncogged wheelles of prosperous fortune (as they call it.)

Those

(e) 2. Sam.
15. 11.

Those whom the love of the world hath not inhaunced to the serving of the time, can give you the soundest Iudgment. It is (f) noted of *Dionysius Halicarnassus* (who was never advanced to magistracie in the Romane Republike,) that he hath written farre more truly of the Romans, then *Fabius, Salustius*, or *Cato*, who flourished among them with riches and honours. (f) *Bras. m:th. hist. cap. 4. p. 47.*

After that it pleased God, by the light of his glorious Gospell to dispell the more then Cimmerian darknesse of Antichristianisme, and by the antidote of Reformation, to avoide the poyson of Poperie; for as much as in *England* and *Ireland*, every noysome weed which Gods hand had never planted, was not pulled up, therefore we now see the faces of those Churches overgrowne with the repululating twigges and sprigges of Popish superstition. (g) *Mr. Sprin* (g) *Rep. 10. the ansur. p. 269.* acknowledgeth the Reformation of *England* to have beene defective, and faith, *It is easie to imagine of what difficulty it was, to reforme all things at the first, where the most part of the privy Councill, of the Nobility, Bishops, Iudges, Gentry, and People, were open or close Papists: where few or none of any countenance stood for Religion at the first, but the Protector and Cranmer.* The Church of *Scotland* was blessed with a more glorious and perfect Reformation, then any of our nighbour Churches. The Doctrine, Discipline, Regiment, and Policie established here by Ecclesiasticall and Civill Lawes, and sworne and subscribed unto by the Kings Majesty, the severall Presbetries, and Parish Churches of the Land; as it had the applause of forraine Divines, so was it in all points agreeable unto the Word; neither could the most rigid *Aristarchus* of these times, challenge any irregularity in the same. But now alas, even this Church, which was once so great a praise in the earth, is deeply corrupted, and hath (h) turned aside quickly out of the way. So that this is the Lords controversie against *Scotland*: (i) *I had planted thee a noble vine, wholly a right seed: How then art thou turned into she degenerat plant of a strange vine unto mee?* (h) *Exod. 12. 8.*
(i) *Ierem. 2. 21.*

It is not this day feared but felt, that the rotten dregges of Poperie, which were never purged away from *England* and *Ireland*, and having once beene spewed out with detestation, are licked up againe in *Scotland*; prove to be the unhappy occasions of a woefull recidivation. Neither is there need of Lyncean eyes, for if we be not pore-blind, it can not be hid from us, what dolefull and disastrous mutation (to be bewailed with teares of blood) hath happened to the Church and Spouse of Christ in these Dominions? Her comely countenance is miscoloured with the farding lustre of the mother of Harlots. Her shamefaste forehead hath received the marke of the Beast. Her lovely-lockes are frizled with the crisping pins of Antichristian fashions. Her chaste Eares are made to listen to the friends of the great Whoore, who bring the bewitching Doctrine of enchanting Traditions. Her doves Eyes looke pleasantly upon the

well attired Harlot. Her sweet Voice is mumming and muttering some missall and magicall Liturgies. Her faire Necke beareth the halter-like tokens of her former captivity, even a burdenosome chaine of superfluous and superstitious Ceremonies. Her undefiled Garments are stained with the meretricious braverie of Babylonish ornaments, and with the symbolizing badges of conformity with Rome. Her harmelese Hands reach bricke and mortare to the building of *Babel*. Her beautifull Feet with shooes, are all besmeared, whiles they returne apace in the way of *Egypt*, and wade the ingruent brookes of Popery. Oh transformed Virgin! whether is thy beauty gon from thee? Oh forlorne Princes Daughter! how art thou not ashamed to looke thy Lord in the face? Oh thou best beloved among Women! what hast thou to doe with the inueigling appurtenances and abilement of *Babylon* the Whoore? — But among such things as have bene the accursed meanes of the Churches desolation, those which peradventure might seeme to some of you to have least harme or evill in them, are the Ceremonies of kneeling in the act of receiving the Lords Supper, Crosse in Baptisme, Bishopping, Holy-dayes, &c. which are pressed under the name of things indifferent. Yet if you survey the sundry inconveniences and grievous consequences of the same, you will thinke farre otherwise. The vaine shewes and shaddowes of these Ceremonies have hid and obscured the substance of Religion. The true life of godlinesse is smoared downe and suppressed by the burthen of these human inventions. For their sakes, many, who are both faithfull Servants to Christ, and loyall Subjects to the King, are evill spoken of, mocked, reproached, menaced, molested. For their sakes, Christian brethren are offended, and the weake are greatly scandalized. For their sakes, the most powerfull & painfull Ministers in the Land, are either thrust out, or threatned to be thrust out from their callings. For their sakes, the best qualified and most hopefull Expectants are debarred from entering into the Ministry. For their sakes, the Seminaries of Learning are so corrupted, that few or no good plants, can come forth from thence. For their sakes, many are admitted into the sacred Ministry, who are either Pop shand Arminianized, who minister to the flocke poyson in stead of food; or silly ignorants, who can dispense no wholesome food to the hungry; or else vicious in their lives, who draw many with them into the dangerous precipices of Soule-perdition; or lastly, for earthly minded, that they favour only the things of this earth, not the things of the Spirit of God, who feed themselves, but not the flock. & to whom the great Sheepleard of the Sheepe will say. (k) *The diseased have ye not strengthened, neither have ye healed that which was sicke, neither have ye bound up that which was broken, neither have ye brought againe that which was driven away, neither have ye sought that which was lost.* Simple ones, who have some taste

(k) Ezech.
34. 4.

taste and relish of Popish superstition, (for many such there be in the Land) doe sucke from the intoxicate dugs of Conformity; the foster-milke which makes them grow in Error. And who can be ignorant, what a large spread, Poperie, Arminianisme, and reconciliation with Rome, have taken among the Arch-urgers of the Ceremonies? What marvell, that Papists clap their hands? for they see the day coming which they wish for. Woe to thee O Land, which beares professed Papists and avouched Atheists, but can not beare them who desire to *(l)* abstaine from all appearance of evil: For *(m)* ruth and equity are fallen in thee, and he that departs from evil *maketh himself a prey.*

(l) 1. Thess. 5. 22.
(m) Isa. 59. 14. 15.

These are the best wares which the bigge hulke of Conformity, favoured with the prosperous gale of mighty Authority, hath imported amongst us. And whiles our Opposites so quiverly goe about to spread the bad wares of these encombring inconveniences, is it time for us luskishly to sit still, and to be silent? *(n)* *Woe unto us, for the day goeth away, for the shadowes of the evening are stretched out.*

(n) Ier. 6. 4.

Moreover, besides the prevailing inconveniency of the controverted Ceremonies, the unlawfulness of them is also plainly evinced in this ensuing Dispute, by such convincing Arguments, as beeing duely pondered in the equall ballance of an attentive mind, shall by Gods grace afforde satisfaction to so many as purpose to buy the Truth, and not to sell it. Wherefore referring to the Dispute the points themselves which are questioned, I am in this place to beseech you all by the mercies of God, that remembring the word of the Lord; *(o)* *Them that honour me I will honour, and they that despise me shall be lightly esteemed:* remembring also the *(p)* curse and condemnation of Merax, which came not to help the Lord against the mighty; *(q)* of the nobles of Tekoa, who put not their necks to the worke of the Lord: and shorly, of all such as *(r)* have no courage for the Truth, but *(s)* seeke their owne things, not the things which are Iesus Christs: and finally, taking to heart how the Lord Iesus, when he commeth in the Glory of his Father with his holy Angels, *(t)* will be ashamed of every one who hath beene ashamed of him and his words, in the midst of a sinfull and crooked generation: you would with a holy zeale & invincible courage, against all contrary error, superstition, and abuse whatsoever, set your selves both to speake and doe, and likewise (having a calling) to suffer for the True hof Christ, and for the purity of his worship, *(u)* beeing in nothing terrified by your Adversaries. Which that ye may the better perform, I commend to your thoughts these whole some Admonitions which follow.

(o) 1. Sam. 2. 30.
(p) Iudg. 5. 23.
(q) Neh. 3. 5.
(r) Ier. 9. 3.
(s) Phil. 2. 21.

(t) Mark. 8. 38.

(u) Phil. 1. 28.
1. Pet. 3. 14.

I. When you see so much diversity both of opinion and practise in things pertaining to Religion, the rather you ought to give all diligence, *(x)* for trying the things which are different. If you Iudge us before

(x) Phil. 1. 10.

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(y) To. 7. 51.
Act. 5. 16.

(z) Math. 15.

14.

(a) Io. 1. 33.

34. 39.

(b) Act. 17.

11.

(c) 2. Tim.
2. 7.

I I.

(c) Enarr. in

LUC. 17.

(e) Rom. 8. 7.

(f) 1. Cor.

1. 20.

(g) Math.
16. 24.

I I I.

(h) 2. Pet.
3. 16.

before you heare us, then (y) doe you contrary to the very Law of Nature and Nations. Neither will it help you at your reckoning, to say, we believed our spirituall Guides, our Prelates and Preachers whom God had set over us. Nay: What if your Guides be blind? Then they doe not only fall in the ditch themselves, but (z) you with them. (a) Our Master would not have the Jewes to rest upon the Testimony of *Iohn Baptist* himselfe, but would have them to search the Scriptures: by which touch-stone (b) the *Berians* tryed the Apostles owne Doctrine, and are commended for so doing. But as we wish you not to condemne our cause, without examining the same by the Word: so neither doe we desire you blindly to follow us in adhering unto it. For what if your seeing Guides be taken from you? How then shall you see to keep out of the ditch? We would neither have you to fight for us, nor against us, like the blind sword-players *Andabates*, a people who were said to fight with their eyes closed. (c) Consider therefore what we say, and the Lord give you understanding in all things.

I I. Since the God of Heaven is the greatest King, who is to rule and raigne over you by his Word, which he hath published to the world, and *tunc vere*, &c. *Then is God truly said to raigne in us when no worldly thing is harboured and haunted in our soules*, saith (d) *Theophylactus*: since also (e) the wisdom of the flesh is enemy against God, (f) who hath made foolish the wisdom of the world: Therefore never shall you rightly deprehend the truth of God, nor submit your selves to be guided by the same, unlesse laying aside all the high soaring fancies and presumptuous conceits of naturall and worldly wisdom, you come in a unfained humility and babe-like simplicity, to be edified by the Word of righteousness. And farre lesse shall you ever take up your crosse and follow Christ, (as you are required,) (g) except first of all you labour & learne to denie your selves, that is, to make no reckoning what come of your selves, and of all that you have in the world, so that God have glory, and your selves a good conscience, in your doings or sufferings.

I I I. If you would not be drawn away after the error of the wicked, neither fall from your owne stedfastnesse, (h) the Apostle *Peter* teacheth you, that ye must grow both in Grace and in Knowledge. For if either your minds be darkened through want of Knowledge, or your affections frozen through want of the love of God, then are you naked and not guarded against the tentations of the time. Wherefore, as the perverters of the Truth and simplicity of Religion, doe dayly multiply errors, so must you (shunning those shelves, and quicke-lands of deceiving errors, which witty make-bates designe for you,) labour dayly for increafe of Knowledge. And as they to their errors in opinion doe adde the overplus of a licentious practise and lewd conversation, so must you (having so much the
more

more adoe to flee from their impietie) labour still for a greater measure of the lively worke of sanctifying Grace. In which respects (i) *Augustine* saith well, that the Adversaries of the Trueth doe this good to the true members of the Church, that the fall of those makes these to take better hold upon God.

(i) *de civit. Dei. lib. 18. cap. 51.*

I V. Be not deceived, to thinke that they who so eagerly presse this course of Conformity, have any such end as Gods glory, or the good of his Church and profit of Religion. When a violent urger of the Ceremonies pretendeth religious respects for his proceedings, It may be well answered in (k) *Hilaries* words; *Subreps nomine blandienti, occidit specie religioni: thou privily creeps in with an enisuing title, tra constans. thou kills with the pretense of religion.* For, 1. It is most evidently true of these Ceremonies, which (l) our Divines say of the gestures and Rites used in the Masse: *They are all frivolous and hypocritical, stealing away true devotion from the heart, and making men to rest in the outward gestures of the body.* There is more sound religion among them who refuse, then among them who receive the same, even our enemies themselves being Judges. The reason whereof let me give in the words of (m) one of our Opposites: *Supervacua hęc occupatio circa traditiones humanas, gignit semper ignorantiam & contemptum preceptorum divinorum. This needlesse businesse about humane traditions, doth ever beget the ignorance and contempt of divine commandements.* 2. Where read we that the servants of God have at any time sought to advance Religion, by such hideous courses of sterne violence, as are intended and assayed against us by those who presse the Ceremonies upon us? The girkng and gnibling of their unformall huggermugger, commeth nearer to Sycophaucy then to Sincerity, and is siber to appeaching Hostility, then fraternall Charity. For just so they deale with us, as the *Arrians* did with the Catholikes of old. (n) *Sinetros, &c. The sincere teachers of the Churches they delated and accused before Magistrates, as if they alone did continually perturb the Churches peace and tranquillity, and did only labour that the divided Churches might never againe piously grow togisber: and by this calumny they persuaded politricks and civill men (who did not well enough understand this busines) that the godly teachers of the Churches should be cast forth into exile, and the Arrian wolves should be sent into the sheepfolds of Christ.* Now, forasmuch as God hath said, (o) *they shall not hurt nor destroy in all my holy mountaine, And will not have his flocke to be ruled with force and with cruelty: Nec potest (saith q) Lactantius) aut veritas cum vi, aut Iustitia cum crudelitate conjungi: Neither can either truth be conjoynd with violence, or righteousness with cruelty:* Therefore, if our Opposites would make it evident, that they are in very deed ledde by religious aimes, let them refile from their violent proceedings, and deale with us in the spirit of meeknesse, shewing us from Gods Word and good reason,

I V.

contr. 13. q. 7. pag. 393.

(m) *Dav- nant. in Col. 2. 8. p. 186.*

(n) *Ostend. hist. Eccles. cent. 4. in Epist. dedis.*

(o) *If. 9. 11. (p) Ezech. 34. 4. (q) lib. 5. cap. 20.*

the equity of their cause, & iniquity of ours. Wherein we require no other thing of them, then that which (r) *Laſtanius* required of the Adverſaries of his profeſſion, even that they would debate the matter *verbum potius quam verberibus*: by words rather then by whippes. *Diſtringant aciem ingeniorem ſuorum: ſi ratio eorum vera eſt, aſſeratur: parati ſumus audire, ſi doceant.* Let them draw out the ſharpenesse of their ingines: If their reaſon be true let it be averred: we are ready to heare, if they teach us. j. If their aimes were truly for the advancement of Religion, how comes it to paſſe, that whiles they make ſo much ado, and move every ſtone againſt us for our modeſt reſuſing of obedience to certaine ordinances of men, which in our conſciences we are perſwaded to be unlawfull, they manumiffe & ſet free the Simony, Lying, Swearing, prophanation of the Sabbath, Drunkenneſſe, Whoredome, with other groſſe and ſcandalous vices, of ſome of their owne ſide, by which Gods owne Commandements are moſt fearfully violated? This juſt recrimination we may well uſe for our owne moſt lawfull defence. Neither doe we hereby intend any mans ſhame (God knowes) but his reformation rather. We wiſh from our hearts we had no reaſon to challenge our Opposites of that ſuperſtition taxed in the Pharifees, *quod arguebant*, &c. that they accuſed the Diſciples of little things, and themſelves were guilty in great things, ſaith (f) *Nicolaus Gorranius*.

(l) *enarrat.*
in Math. 15.
V.

(t) *Eccle. pol.*
lib. 5. f. 65.

(w) *pref. of*
the anſw.

pag. 14.

(x) *Papiſh*
prejud. c. 10.

(y) *Cent. 2.*
cap. 2.
ſol. 109.

(z) *Cron.*
Turcic. Tom.
3. l. 4. p. 63.

V. Doe not account Ceremonies to be matters of ſo ſmall importance, that we need not ſtand much upon them, for as (s) *Hooker* obſerveth, a Ceremony, through cuſtome worketh very much with people. (w) *Dr. Burgeſſe* alledgeth for his writing about Ceremonies, that the matter is important, for the conſequence of it. (x) *Camero* thinketh ſo much of Ceremonies, that he holdeth our ſimplicity to notiſie, that we have the true Religion, and that the Religion of Papiſts is ſuperſtitious, becauſe of their Ceremonies: To ſay the truth, a Church is in ſo farre true or hypocriticall, as it mixeth or not mixeth humane inventions with Gods holy worſhip. And hence, (y) the *Magdeburgians* profeſſe, that they write of the Ceremonies, for making a difference betwixt a true and a hypocriticall Church. *Vera enim Eccleſia, &c.* For a true Church it retaines pure Doctrine, ſo alſo it keeps ſimplicity of Ceremonies, &c. but a hypocriticall Church, as it departs from pure Doctrine, ſo for the moſt part, it changeth and augmenteth the Ceremonies inſtituted of God, and multiplieth its owne Traditions, &c. And as touching our controverted Ceremonies in particular, if you conſider what we have written againſt them, you ſhall eaſily perceive that they are matters of no ſmall, but very great conſequence. Howbeit theſe be but the beginnings of evils, and there is a worſe galamafrie gobbet-wiſe prepared. It hath beene (z) obſerved of the warring Turkes that often they

they used this notable deceit, to send a lying rumour and a vaine tumult of warre to one place, but in the meane while to addresse their true forces to another place, that so they might surprize those who have been unwarily ledde by pernicious credulity. So have we manifest (alas too too manifest) reasons, to make us conceive, that whiles the chief urgers of the course of Conformity, are skirmishing with us about the triffling Ceremonies (as some men count them,) they are but labouring to hold our thoughts so bent and intent upon those smaller quarrells, that we may forget to distinguish betwixt evils immanent and evils imminent, and that we be not too much awake to espie their secret slight in compassing further aimes.

VI. Neither let the pretence of Peace and Vnity coole your fervour, or make you spare to oppose your selves unto those idle and idolized Ceremonies, against which we dispute. For whiles our Opposites make a vaine shew and pretence of Peace, they doe like the (a) *Romans*, who built the Temple of Concord just in the place where the seditious outrages of the two *Gracchi Tiberius and Caius* had beene acted: (b) which Temple, in the subsequent times, did not restrain, but by the contrary, give further scope unto more bloudie seditions. So that they should have built *Discord* a Temple in that place rather then *Concord*, as *Augustine* pleasantly tickleth them. Doe our Opposites thinke that the bane of Peace, is never in yeelding to the course of the time, but ever in refusing to yeeld? or will they not rather acknowledge, that as a man (c) is said to be made drunke by drinking the water of *Lyneessus* a river of *Macedonia*, no lesse then if he had filled himself with the strongest wine, so one may be inebriat with a contentious humour, in standing stiffly for yeelding, as well as in standing stedfastly for refusing? Peace is violated by the Oppugners of the Trueth, but established by the Professors of the same. For (as was rightly said (d) by *Georgius Scholarius* in the Councell of *Florence*) the Churches Peace can neither stay among men, the trueth being unknown; neither can it but needs returne, the trueth being known. *Nec veritate ignorata manere inter homines potest; nec illa agnita necessario non redire.* We must therefore be mortailed together, not by the subcludines of Error, but by the bands of Trueth and unity of Faith. And we goe the true way to regaine Peace, whiles we sue for the removall of those Popish Ceremonies, which have both occasioned and nourished the Discord: We only refuse that Peace (falsely so called) which will not permit us to brooke Purity: and that because. (as (e) *Ioseph Hall* noteth) (f) *S. James* describeth the wisdom which is from above, to be first pure, then peaceable. Whence it commeth that (g) there can be no concord betwixt Christ and Antichrist, nor any communion betwixt the Temple of God and Idolls. *Atque*

(a) *Augusti. de civ. Dei. lib. 3. c. 25.*
(b) *ibid. 26.*

(c) *Ovid. Metam. lib. 15.*

(d) *apud Binnium Tom. 4. Concil. part. 1. pag. 630.*

(e) *No peace with Rome. scilicet. 2.*
(f) *James. 3. 17.*
(g) *1 Cor. 6. 15. 16.*

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(h) lib. Epist.
col. 298.
(i) Medit. in
Apoc. 2.
& 3.
(k) de offic.
p. vii.

in Caelum, &c. And though Heaven and Earth should happen to be mingled together, yet the sincere worship of God and his sacred Truth, wherein eternall Salvation is laid up for us, should worithily be unto us of more estimation then a hundred worlds, saith (h) Calvine. (i) Iohn Foxe judgeth it better, to contend against those who preferre their owne Traditions to the Commandements of God, then to be at peace with them. True it is, — *Pax optima rerum, Quas homini novisse datum est.* — Yet I trust, we may use the words of that great Adiapnorist (k) Georgius Cassander. *Ea demum vera, &c. That alone (saith he) is true and solid Christian Peace, which is conjoynd with the glory of God, and the obedience of his will, and is sejoynd from all depravation of the Heavenly Doctrine and divine worship.*

VII.

VII. Beware also you be not deceived with the pretence of the Churches consent, and of uniformity as well with the auncient Church, as with the now-reformed Churches, in the formes and customes of both. For, 1. our Opposites can not shew that the signe of the Crosse was received and used in the Church before Tertullian, except they alleadge either the Montanists or the Valentinian Hereticckes for it. Neither yet can they shew, that apparrell proper for Divine Service, and distinguished from the common, is more auncient then the dayes of Pope Celestinus. Nor lastly, that kneeling in the act of receiving the Communion was ever used before the time of Pope Honorius the 3. They can not prove any one of the controverted Ceremonies to have beene in the Church the first two hundred years after Christ, except the feast of Easter (which yet can neither be proven to have beene observed in the Apostels owne age, nor yet to have beene established in the after age by any Law, but only to have crept in by a certaine privat custome) and for some of them they can not find any cleare Testimony for a long time thereafter: Now, in the 3. Centurie, (l) Histeriographers observe, that *Paulatim Ceremonie auctae sunt, hominum superstitiosorum opinionibus: Unde in Baptismo unctionem Olei, Crucis Signaculum, & Osculum addiderunt. Ceremonies were by little and little augmented, by the opinions of superstitious men: whence it was that they added the unction of Oyle, the signe of the Crosse, and a Kisse in Baptisme.* And in the Fourth Centurie (m) they say, *Subinde magni magisque, Traditiones humane cumulate sunt. Forth with humane Traditions were more and more augmented.* And so from that time forward, vaine and idle Ceremonies were still added to the worship of God, till the same was under Poperie wholly corrupted with superstitious Rites. Yea and (n) Mr. Sprins hath told us even of the first two hundred years after Christ, that *the Diuell in those dayes beganne to sow hitares (as the watchmen beganne to sleep) both of false Doctrine and corrupt Ceremonies.* And now, though some of the controverted Ceremonies have beene kept and reserved in many (not all) the re-

(l) Osiand.
hist. eccl.
Cent. 3. lib.
3. cap. 11.
(m) Magd.
Cent. 4. cap.
6. c. 440.
(n) Cassand.
Anglic.
pag. 104.

for-

formed Churches, yet they are not therefore to be the better liked of. For the reason of the reservation, was, because some reverend Divines who dealt and laboured in the reformation of those Churches, perceiving the occurring lets and oppositions which were caused by most dangerous Shismes and Seditions, and by the raging of bloody warres, scarce'y expected to effectuat so much as the purging of the Church from fundamentall errors and grosse Idolatry: which wrought them to be content, that lesser abuses in Discipline and Church policie should be then tollerated, because they saw not how to overtake them all at that time. In the meane while they were so farre from desiring any of the Churches to retaine these Popish Ceremonies, which might have convenient occasion of ejecting them, (farre lesse to recall them beeing once ejected,) that they testified plainly their dislike of the same, and wished, that those Churches wherein they lived, might have some blessed opportunity to be rid of all such rotten Relicks, riven Ragges, and rotten Remainers of Poperie. All which, since they were once purged away from the Church of Scotland, and cast forth as things accursed into the Lakes of eternall destruction, how vile and abominable may we now call the resuming of them? Or what a piacular prevarication is it, to borrow from any other Church which was lesse reformed, a patterne of policie for this Church which was more reformed. But, 2. though there could be more alledged for the Ceremonies, then truly there can be, either (o) *Cassand.* from the customes of the Auncient, or Reformed Churches, yet *Ang. p. 83.* doe our (o) Opposites themselves professe, that they will not Iustify *85.93.110* all the Ceremonies either of the Auncient or Reformed Churches. And indeed who dare take this for a sure rule, that we ought to follow (p) *Exerc.* every auncient and universaly received custome? For as *Casaubone 14. cap. 11.* (p) sheweth, though the Churches consent ought not to be contem- (q) *Marlor.* ned, yet we are not alwayes to hold it for a Law or a right rule. And *in Rom.* doe not our (q) Divines teach, that *nihil faciendum est ad aliorum exem-* *15. 21.* *plum, sed juxta Verbum.* Nothing is to be done according to the example (r) *Hist. rest.* of others, but according to the Word. *Vt autem, &c.* As the multitude *Cent. 4. l. 3.* of them who erre (saith (r) *Osiander*,) so long prescription of time purchaseth *cap 38.* no patrociny to error.

VIII. Moreover, because the foredecke and hindecke of all our Opposites probations, doe resolve and rest finally into the Auctority of a Law, and Auctority they use as a sharpe knife to cut every Gordian knot which they can not unloose, and as a dreadfull pale to sound so loud in all ears, that reason cannot be heard: therefore we certiorat you with (s) *Calvine*, that *Si acquievisti imperio, pessimo* (s) *lib. Epist.* *laqueo vas induisti.* If you have acquiesced in Auctority, you have wrapped your selves in a very evill snare. As touching any ordinance of (t) *de auth.* the Church, we say with (t) *Whittakers*, *Obediendum Ecclesie est, sed scrip. lib. 1.*

The EPISTLE, to all and every one

- juberenti q̄ docenti recta.* We are to obey the Church, but commanding and teaching right things. Surely, if we have not proven the controverted Ceremonies, to be such things as are not right to be done, we shall straight obey all the Ceremoniall Lawes made thereanent. And as for the Civill Magistrates parte, is it not holden, (w) that he may not injoyne us to doe that, whereof we have not good ground to doo it of faith? And that, although all thy externall condition is in the power of the Magistrate, yet internall things, as the keeping of faith and obedience and a good conscience, are not in his power. For (x) every one of us shall give account of himself to God. But untill you heare more in the Dispute of the power which either the Church or the Magistrate hath to enact Lawes anent things belonging to the worship of God, and of the binding power of the same, let me adde here touching humane Lawes in generall, that where we have no other reason, to warrant unto us, the doing of that which a humane Law prescribeth, beside the bare will and auctority of the Law-maker, in this case a humane Law can not bind us to obedience. (y) *Aquinas* holdeth with *Isidore*, that a humane Law (among other conditions of it) must both be necessary for removing of some evill, and likewise profitable for guiding us to some good. (z) *Gregorius Sayrus* following them herein, saith, *debet lex homines a malo revocare. & ideo dicitur necessaria: debet etiam promovere in bonum, & ideo dicitur utilis.* A Law ought to draw back men from evill, and therefore is called necessary: it ought also to promote them unto good, and therefore is called profitable. Humane Lawes (in (a) Mr. Hookers judgment) must teach what is good, and be made for the benefite of men. (b) *Demosthenes* describeth a Law, to be such a thing cui convenit omnibus parere, which it is convenient for every one to obey. (c) *Cicero* not only alloweth us to seeke a reason of the Churches Lawes (non enim (saith he) *vere Ecclesie libet leges ferre quarum non reddat rationem.* It pleaseth not the true Church to make and publish Lawes wherof shee giveth not a reason:) but (d) he will likewise have us, in such things as concerne the glory and honour of God, not to obey the Lawes of any Magistrate, blindly and without a reason. There was one saith (e) the Bishop of Winchester, that would have his will stand for reason. And was there none such among the people of God? Yes: we find 1. Sam. 2. one of whom it was said, Thus it must be. for Hophni will not have it so, but thus. His reason is, for he will not. And God graunt none such be found among Christians. From Scripture we learne that (f) neither hath the Magistrate any power, but for our good only, (g) nor yet hath the Church any power, but for our edification only. Law-makers therefore may not injoyne quod-libet, that which liketh them, nay nor alwayes quod licet, that which is in it self lawfull, but only quod expedit, that which is expedient and good for edifying. And to them we may well say with (h) *Tertullian*, *Iniquam exercetis dominationem si ideo negati licere, quia vultis,*
- (u) Taylor upon Tit. 3.
1. pag. 552.
(x) Rom. 14. 12.
- (y) 1a 2e.
2.95. art. 3.
- (z) Cas. Consc. lib. 3. cap. 3. num. 60.
I. 1. sect. 10.
(b) Natal. Comit. my. stol. lib. 2. cap. 7.
(c) prelati. sum. 1. pag. 367.
(d) ibid. pag. 372.
(e) Serm. on Ioh. 16. 7.
- (f) Rom. 13. 4.
(g) Ephes. 4. 12.
- (h) apolog. cap. 4.

vultu, non quia debuit non licere. You exercise unjust dominion, if therefore you denie any thing to be free, because you will so, not because it ought not to be free. Besides all this, there is nothing which any way pertaineth to the worship of God left to the determination of humane Lawes, beside the mere circumstances, which neither have any holiness in them, forasmuch as they have no other use and praise in Sacred, then they have in Civill things; nor yet were particularly determinable in Scripture, because they are infinite. But sacred significant Ceremonies such as Crosse, Kneeling, Surplice, Holy dayes, Bishopping, &c. which have no use and praise except in Religion only, and which also were most easily determinable (yet not determined) within those bounds which the wisdom of God did set to his written Wordes, are such things as God never left to the determination of any humane Law. Neither have men any power to burthen us with those or such like ordinances: For (i) saith not our Lord himselfe to the Churches, I will put upon you none other burden: but that which ye have already hold fast till I come. Wherefore *pro hac, &c.* (k) For this liberty we ought stoutly to fight against false Teachers. Finally, it is to be noted, that though in some things we may and doe commendably refuse obedience to the Lawes of those whom God hath set over us, yet are we ever obliged (and accordingly intend) still to subject our selves unto them. For to be subject, doth signify (as l) Zanchius sheweth) to be placed under, to be subordinat, and so to give honour and reverence to him who is above, which may well stand without obedience to every one of his Lawes. Yea and (m) Dr. Field also tells us, that *subjection is generally and absolutely required, where obedience is not.*

IX. Forasmuch as some ignorant ones are of opinion, that when they practise the Ceremonies neither perceiving any unlawfulness in them, (but by the contrary being perswaded in their consciences of the Lawfulness of the same) nor yet having any evil meaning (but intending Gods glory and the peace of the Church) therefore they practise them with a good conscience. Be not ye also deceived, but rather advert unto this, that a peaceable conscience allowing that which a man doth, is not ever a good conscience, but often times an Erring, Bolde, Presuming, Secure, yea perhaps a Seared conscience. A good Conscience, the testimony whereof giveth a man true peace in his doings, is, and is only such a one, as is rightly informed out of the Word of God. Neither doth a good meaning excuse any evil action, or else they who killed the Apostles were to be excused, because in so doing (n) they thought they did God good service. It is the observation even of (n) Papists, that men may commit many a soule-ruinating scandal, though they intend no such thing as the ruine of soules.

X. If

(i) Revel. 2.

24. 25.

(k) Conrad.

psalms clav.

theol. ars. 9.

pag. 373.

(l) *comm. in*

Ephes. 5.

de subject.

(m) *of the*

Church lib.

4. cap. 34.

I X.

(m) *To. 16. 2.*

(n) *Aquin.*

2^a. 2^a. 9.

43. *art. 1.*

Stella in

Luc. 17. 1.

X.

X. If once you yeeld to these English Ceremonies, think not that thereaf er you can keep yourselves backe from any greater evils or grosser corruptions which they draw after them. For as it is just with God (e) to give such men over to strong delusions, as have not received the love of the Trueth, nor taken pleasure in the sincerity of his worship: so there is not a more deceitfull and dangerous temptation then in yeelding to the beginnings of evill. *He that is unjust in the least, is unjust also in much* (p) I say he who could not lye. When Vrijah the Priest had once pleased King Abaz, in making an Altar like unto that of *Damascus*, he was afterward ledde on to please him in a greater matter, even in forsaking the Altar of the Lord, and in offering all the Sacrifices upon the Altar of *Damascus*. All your winning or losing of a good conscience, is in your first buying: for such is the deceitfullnesse of sinne, and the cunning convoyance of that old Serpent, that if his head be once entering in, his whole body will easily follow after, and if he make you handsomely to swallow gnats at first, he will make you swallow Camells ere all be done. O happy they, (r) who dash the litle ones of *Babylon* against the stones!

(e) Theff. 2.
10 J. 1.

(p) Luc. 16.
10.
(q) 2. King. 16
10. to the 16.

(r) Psal. 137.
9.

XI.

XI. Doe not reckon it enough to beare within the inclosure of your secret thoughts, a certaine dislike of the Ceremonies and other abuses now set afoot, except both by profession and action you evidence the same, and so shew your faith by your fact. We are constrained to say to some among you, with *Elijah*, (*How long halt ye between two opinions?*) and to call unto you with *Moses*, (i) *Who is on the Lords side? Who?* (w) *Be not deceived: God is not mocked.* And (x) *No man can serve two masters.* Howsoever (y) he that is not against us, *pro tanto*, is with us, that is, in so farre, as he is not against us, in as farre he so obligeth himself unto us that he can not lightly speake evill of our cause, and (z) we therein rejoyce, & will rejoyce; yet *simpliciter*, (a) he that is not with us is against us, that is, he who by Profession and Practise sheweth not himself to be on our side, is accounted before God to be our enemy.

(s) 1. King. 18.
21.

(t) Exod. 31.
26.

(u) Gal. 6. 7.

(x) Math. 6.
24.

(y) Mark. 9.
40.

(z) Phil. 1. 18.
(a) Math. 12.
30.

XII.

XII. Think not the wounds which the Church hath received by the meanes of these nocent Ceremonies to be so deadly and desperate, as if there were no balme in *Gilead*. Neither suffer your minds so farre to miscarry, as to thinke that ye wish well to the Church and are heartily sorry that matters frame with her as they doe, whiles in the meane time you assay no meanes, you take no paines and travell for her help. (b) When King *Abassverus* had given forth a decree for the utter extirpation of the Jewes, *Mordecai* feared not to tell *Esther* that if shee should then hold her peace, enlargement and deliverance should arise unto the Jewes from another place, but shee and her fathers house should be destroyed. Whereupon shee, after three

(b) Esther 4.

three dayes humiliation and Prayer to God, put her very life in hazard by going in to supplicat the King, which was not according to the Law. But now (alas) there are too many Professours who detract themselves from undergoing lesser hazards for the Churches liberty, yea, from using those very defences which are according to the Lawes of the Kingdome. Yet most certaine it is, that without giving diligence in the use of the meanes, you shall neither convince your Adversaries, nor yet exoner your owne consciences, nor lastly have such comfort in the day of your suffering as otherwise you should. I know that principally and above all we are (c) to offer up to God, Prayers and Supplications with strong crying and teares, which are the weapons of our spirituall warfare: but as this ought to be done, so the achieving of other secundary meanes, ought not to be left undone. (c) Heb. 5. 7.

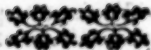
If you misregard these things whereof in the name of God I have admonished you, and draw back your helping hands from the reproached and afflicted cause of Christ, for which we plead, then doe not put evill farre from you, for wrath is determined against you. And as for you, my deare brethren, and Countrymen of Scotland, as (d) it is long, since first Christianity was preached and professed in this Land: as also it was blessed with a most glorious and much renowned Reformation: and further, as the Gospell hath beene longer continued in purity and peace with us then with any Church in Europe: Moreover, as the Church of Scotland hath treacherously broken her bonds of oath and subscription, wherewith other Churches about us were not so tied: and finally, as Almighty God, though he hath almost consumed other Churches by his dreadfull Iudgments, yet hath shewed farre greater long suffering-kindnesse toward us, to reclaime us to repentance, though (notwithstanding of all this,) we goe on in a most dolefull security, induration, blindness, and backsliding. So now in the most ordinary course of Gods Iustice, we are certainly to expect, that after so many mercies, so great long suffering, and such a long day of grace, all despised, hee is to send upon us such Iudgements as should not be believed though they were tolde. O Scotland! understand and turne againe, or else as God lives, most terrible Iudgements are abiding thee. (d) Speed. Hist. of Brit. book 6. chap. 9. §. 9.

But if you lay these things to heart, if you be humbled before God for the provocation of your defection, and turne back from the same, if with all your hearts, and according to all your power, you bestow your best endeavours for making help to the wounded Church of Christ, and for vindicating the cause of pure Religion, yea though it were with the losse of all that you have in the world (e) (*augetur enim Religio Dei, quo magis premittur, Gods true Reli-* (e) Lallant. gion lib. 5. c. 20.)

The EPISTLE to all and every one &c.

gion is enlarged, the more it is pressed downe;) then shall you not only escape the evils which shall come upon this generation, but likewise, be recompensed a hundreth folde with the sweet consolations of Gods Spirit here, and with the immortall Crowne of never fading glory hence. Now, our Lord Iesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, stablish you and keep you from evil, that ye may be presented before his Throne. The Grace of our Lord
IESUS CHRIST be with you all.

AMEN.



A Dispute

A Dispute against

The English-Popish Ceremonies,

O B T R V D E D

Vpon the CHVRCH of SCOTLAND,

Consisting of foure Parties.

THE PROLOGUE.



OW good reason those Wise men had for them, who did not allowe of the English-Popish Ceremonies, at the first introducing of these novations into the Church of Scotland, foreseeing the bad effects and dangerous evils which might ensue thereupon; and how greatly the other sort were mistaken, who did then yeeld to the same, apprehending no danger in them; it is this day too too apparent to us, whose thoughts concerning the event of this course, can not beholden in suspense betwixt the apprehensions of feare, and expectations of hope, because dolefull experience hath made us feele, that which the wiser sort before did feare. Since then this Church which was once a praise in the earth, is now brought to a most deplorable and dayly increassing desolation by the meanes of these Ceremonies, which have been both the sparkles to kindle, & the bellowes to blow up the consuming fire of intestine dissensions among us; it concerneth all her children, not only to cry out Ah, and Alas! and to (a) bewaile with the weeping of Iazer, but also to bethink themselves most seriously, how to succour their deare (though distressed) Mother in such a calamitous case. Our best indeavours which we are to employ for this end, next unto (b) praying earnestly for the peace of Ierusalem, are these, 1. (c) So farre as we have attained to walke by the same rule, to mind the same thing, and to labour as much as is possible that the course of the Gospel, the Doctrine of godlinesse, the practise of piety lye not behinde, because of our differing one from another about the Ceremonies, lest otherwise *ἡ ἐκκλησία* grow to be *ἡμετέρα*. 2. In such things whereabout we agree not, to make diligent search and enquiry for the Truth. For to have our Iudgements in our beels, and so blindly to followe every opinion which

(a) *Eccl. 1. 6. 9.*

(b) *Psal. 122.*

(c) *Phil. 3. 16.*

THE PROLOGVE.

is broached, and squarely to conforme unto every custome which is set
 afoot, becommeth not men who are endued with reason for discerning
 of things becomming from things not becomming; farre lesse Christians,
 (d) who should have their senses exercised to discerne both good and
 evill, and who have received a commandement (e) to prove all things,
 before they hold fast any thing; and least of all doth it become us who
 live in these most dangerous dayes, wherein error & defection so much
 abound. 3. When we have attained to the acknowledging of the Truth,
 then to give a Testimony unto the same, according to our vocation, con-
 tending for the Truth of God against the errors of men, for the purity,
 of Christ against the corruptions of Antichrist. For to understand the
 Truth, and yet not contend for it, argueth Cowardlinesse, not Courage;
 Fainting, not Fervour; Lukewarmenesse, not Love; Weaknesse, not Va-
 lour. Wherefore since we can not impetrate from the troublers of our
 Israel that true peace which derogateth not from the Truth, we may
 not, we dare not leave off to debate with them. Among the Lawes of
 Solon, (f) there was one which pronounced him defamed and unbonest
 who in a civill uproare among the Citizens sitteth still a looker on and
 a Newter: much more deserve they to be so accounted of, who shunne
 to meddle With any controversy which disquieteth the Church, whereas
 they should labour to winne the Adversaries of the Truth, and if
 they proove obstinate, to defend and propugne the Truth against them.
 (g) In things of this life (as (g) Calvin noteth) we may remit so much
 of the right, as the love of peace requireth, but as for the regiment of
 the Church which is spirituall, and wherein every thing ought to be or-
 dered according to the Word of God, it is not in the power of any mor-
 tall man, quidquam hic aliis dare, aut in illorum gratiam defle-
 ctere. These considerations have induced me to bestowe some time, and
 to take some paines in the study of the Controversies which are agita-
 ted in this Church about the Ceremonies, and (after due examination
 and discussion of the writings of such as have played the Proctors for
 them) to compile this ensuing Dispute against them, both for exoner-
 ing my self, and for provoking of others to contend yet more (h) for the
 Truth, and for Zions sake not to hold their peace, nor be at rest, untill
 the amiable light of long wished for peace, breake forth out of all
 these confusions: Which, O Prince of Peace, hasten, who
 wilt ordaine peace for us: for thou also hast
 wrought all our works in us.

(d) Heb. 5. 14.
 (e) 1. Thess.
 5. 21.

(f) Plut. in
 vita. Solon.

(g) in Epist.
 ad protest.
 Angl.

(h) 1s. 6. 21.

(i) 1s. 26. 12.

THE ORDER.

BEcause Tolemicke and Eristicke discourses must followe the Adversaries at the heeles, wither soever they goe, finding them out in all the lurking places of their elaborate subterfugies, and conflicting with them wheresoever they pitch, untill not only all their blowes be awarded, but themselves also all devoured: Therefore perceiving the informality of the Formalists to be such, that some times they plead for the controverted Ceremonies as necessary, some times as expedient, sometimes as lawfull, and sometimes as indifferent; I resolve to followe the trace, and to evince by force of reason that there is none of all those respects to iustifie either the urging or the using of them. And albeit (k) the Archbishop of Spalato commeth forth like an Olympicke Champton; stoutly brandishing and bravading, and making his account, that no Antagonist can match him except a Prelate: Albeit likewise the (l) Bishop of Edinbrugh would have us to thinke that we are not well advised to enter into combat with such Achillean strength as they have on their side: Yet must our Opposites know, that we have more daring minds, then to be dashed with the vaine flourish of their great words. Wherefore in all these foure wayes wherein I am to draw the line of my Dispute, I will not shunne to encounter and handle strokes with the most valiant Champions of that faction, knowing, that

— Trophæum ferre me à forti viro, pulchrum est: Sin autem & vincar, vinci à tali nullum est probum. But what? shall I speake doubtfully of the victory, or feare the foyle? Nay, I consider that there is none of them so strong as he was who (m) said, we can doe nothing against the Trueth, but for the Trueth. I will therefore boldly adventure to combat

(k) pref. libror. de rep. Eccl.

(l) Proc. in Perth Assemb. part. 3. pag. 55.

(m) 2 Cor. 13. 8.

THE ORDER.

bate with them, even where they seeme to be strongest, and to
discusse their best Arguments, Allegations, Answeres, Assertions,
and Distinctions. And my Dispute shall consist of foure parts, ac-
cording to those foure pretences which are given out for the Cere-
monies: which beeing so different one from another, must be sea-
verally examined. The lawfullnesse of a thing, is, in that it
may be done: the indifferency of it in that it may either
be done or left undone: the expediency of it, in that
it is done profitably: and the necessity of it,
in that it may not be left undon. I will
beginne with the last respect first, as that
which is the weightiest.



THE



The first parte
Against the necessity of the Ceremonies.

CHAP. I.

*That our Opposites doe urge the Ceremonies as
things necessary.*

His I prove, 1. from their practise. 2. from their Sect. I. pleading. In their practise, who seeth not, that they would tie the people of God, to a necessity of submitting their necks, to this heavy yoke of humane Ceremonies? which are with more vehemency, forwardnes, and stricknes urged, then the weighty matters of the Law of God, and the refusing whereof is farre more inhibited, menaced, espied, delated, aggravated, censured, and punished, then Idolatry, Popery, Blasphemy, Swearing, prophanation of the Sabbath, Murder, Adultery, &c. Both Preachers and People, have beene, and are, Fyned, Confynded, Imprisoned, Banished, Censured, and Punished so severally, that we may well say of them, that which our Divines say of the Papists, (a) *Hæc sua inventa Decalago anteposunt, & gravius eos multarent, (a) P. Mart. qui ea violarent, quam qui divina præcepta transgredirentur.* Wherefore in. 1. Reg. 8. de Templ. *dedic.* seeing they make not only as much, but more adoe, about the controverted Ceremonies, then about the most necessary things in Religion, their practise herein makes it too too apparent, what necessity they annexe to them.

And if we will hearken to their pleading, it tells no lesse; for how. Sect. I I. be it they plead for the Ceremonies as things indifferent in their owne nature, yet when the Ceremonies are considered as the ordinances of the Church, they pleade for them, as things necessary. M. G. Powell in the consideration of the Arguments directed to the high Court of Parliament, in behalfe of the Ministers suspended and deprived,

(b) *As 3.* prived, (b) hath these words: yea these particulars, Subscription, Ceremonies, &c. being imposed by the Church, and commanded by the Magistrate are necessary to be observed under the paine of sinne. The Bishop of Edinburgh resolves us concerning the necessity of giving obedience to the Lawes

Arg.

(c) *Epist. to the Past. of the Church of Scotl.* of the Church, enacted anent the Ceremonies, thus (c) *Where a man hath not a Law, his judgment is the rule of his conscience, but where there is a Law, the Law must be the rule.* As for example, before that Apostolicall Canon that forbade to eat blood or strangled things, every man might have done that which in his conscience he thought most expedient, &c. but after the making and the publication of the Canon that enjoyned abstinence, the same was to rule their consciences. And therefore after that time, albeit a man had thought in his owne private judgement, that to abstaine from these things was not expedient, &c. yet in that case he ought not to have eaten, because now the will of the Law and not the judgement of his owne mind, was the rule of his conscience. The Archbishop of Saint Andrews to the same purpose

(d) *Serm. as perib. assem. inseri by Dr. Lindsay* sayeth, In things indifferent, we must alwayes esteeme that to be best and most seemly, which seemeth so in the eye of publike Authority, neither is it for private men to controule publike judgement, as they can not make publicke Constitutions, so they may not controule nor disobey them, being once made, indeed Authority ought to looke well to this, that it prescribe nothing but rightly, appoyne no Rites nor Orders in the Church, but such as may set forward godliness and pietie, yet put the case that some be otherwise established, They must be obeyed by such as are members of that Church, as long as they have the force of a Constitution, &c. But thou wilt say, my conscience suffers me not to obey, for I am perswaded that such things are not right, nor well appoynted. I answer thee, in matters of this nature and quality the sentence of thy Superiors ought to direct thee, and that is a sufficient ground to thy conscience for obeying. Thus we see that they urge the Ceremonies, not only with a necessity of

(e) *Practie. def. cap. 3. sect. 20.* practise, upon the outward man, but also with a necessity of opinion, upon the conscience, and that meerly because of the Churches determination and appoyntment. Yea Dr. Mortuorne maketh kneeling

(f) *Dr. forb. Iren. lib. 1. cap. 5. §. 6. & cap. 7. §. 1. & 9. & c. 9. §. 6* in the act of receiving the Communion, to be in some sort necessary in it self, for he (e) maintaineth, that though it be not essentially necessary as food, yet it is accidentally necessary as Physick. Nay, some of them are yet more absurde (f) who plainly call the Ceremonies necessary in themselves beside the constitution of the Church.

(g) *Cassand. Anglie. pag. 270. 11.* Others of them who confesse the Ceremonies to be not only unnecessary, but also inconvenient, doe notwithstanding plead for them as things necessary. (h) Doctor Burgess tells us, that some of his side think that Ceremonies are inconvenient, but withall, he discovers

(i) *ans. to the repl. pref. pag. 43. (i) ib. p. 53.* to us a strange mistery brought out of the unsearchable deepnesse of his peering conception, holding (i) that such things as not only are not at all necessary in themselves, but are inconvenient too, may yet be urged as necessary.

Seet. III. The urging of these Ceremonies as necessary, if there were no more,

more, is a sufficient reason for our refusing them. To the precepts of God (k) saith Balduino, nothing is to be added. Deut 12. now God hath commanded these things which are necessary; the Rites of the Church are not necessary, wherefore if the abrogation, or usurpation of any Rite be urged as necessary, c. 11. cas. 3. then is an addition made to the commandment of God, which is forbidden in the Word. and by consequence it can not oblige me, neither should any thing herein be yielded unto. Who can purge these Ceremonies in controversy amongst us of grosse superstition, since they are urged as things necessary? But of this superstition we shall heare afterward in its proper place.

CHAP. II.

The reason taken out of Act. 15. to prove the necessity of the Ceremonies, because of the Churches appointment, confuted.

H E Bishop of Edinbrugh, to prove that of necessity our consciences must be ruled by the will of the Law, and that it is necessary that we give obedience to the same, albeit our consciences gaine say, alledge that Apostolicall Canon Act. 15. (l) ubi supra for an example, just as Bellarmine (m) maintaineth, *festorum observationem ex se indifferentem esse, sed posita lege fieri necessariam*. Hospinian Sanct. c. 10. answering him, will acknowledge no necessity of the observation of (n) de orig. Feasts, except Divine Law could be shewed for it. So say we, that fest. christ. the Ceremonies, which are acknowledged by Formalists, to be indifferent in themselves, can not be made necessary by the Law of the Church, neither doth that example of the Apostolicall Canon make (o) Repl. to any thing against us, for according to (p) Mr. Sprinck's confession, it was not the force or authority of the Canon, but the reason and pag. 258. ground whereupon the Canon was made, which caused the necessity (p) Calvin of abstaining, and to abstaine (p) was necessary for eschewing of com. in hunc Scandall, whether the Apostles and Elders had enjoyed abstinence, locum. or not. The reason then why the things prescribed in that Canon, (q) de exam. are called necessary Verf. 28. is not because beeing indifferent before part. 1. de the making and publication of the Canon: they became necessary by bon. oper. vertue of the Canon after it was made, as the Bishop teacheth, but pag. 180. quia tunc charitas exigebat, ut illa sua libertate qui ex Gentibus conversi erant, (r) Synt. propter proximi edificationem inter judeos non uerentur, sed ab ea abstinerent, part. 2. disp. (q) saith Chemnitius. This law (r) saith Tilen, was propter charitatem & vi. 27. thef. 30. tandi offendiculi necessitatem ad tempus sancita. So that these things were (s) Bell. necessary before the Canon was made. Necessaria fuerunt (s) saith enerv. 10m. Ames, antequam Apostoli quidquam de in statuerant, non absolute, sed qua- 1. lib. 3. c. 7,

tenus in iis charitas iubeat morem gerere infirmis, ut Cajetanus notat. Quomobrem
 (r) ubi supra (r) faith Tilen, cum charitas semper sit colanda, semper vitanda scandala. Charity
 thes. 31. is necessary (u) faith Beza, even in things which are in themselves indifferent. What
 (u) annot. they can alleadge for the necessity of the Ceremonies, from the autho-
 in A.C. 15. rity and obligatory power of Ecclesiasticall Lawes, shall be answered
 19. by and by.

CHAP. III.

That the Ceremonies thus imposed and urged as things necessary, doe bereave us of our Christian libertie, first, because our practise is adstricted.

Sect. I.



Ho can blame us for standing to the defence of our Christian liberty, which we ought to defend and pretend in rebus quibusvis (x) faith Bucer? shall we beare the name of Christians, and yet make no great account of the liberty which hath beene bought to us, by the dearest drops of the precious blood of the Sonne of God? Sumus empti (y) faith Pareus: non igitur nostri juris ut nos mancipemur hominum servitio: id enim manifesta cum injuria redemptoris Christi fiet: sumus liberi Christi. Magistratus autem (z) faith Tilen, & Ecclesia propositum, non nisi usque ad aras obtemperandum, neque ullum certamen aut periculum pro libertatis per Christum nobis parva defensione difugiendum, siquidem mortem ipsius irritam fieri, Paulus asserit, si spirituali servitutis iugo, nos implicari patiamur. (a) Let us stand fast therefore in the liberty wherewith Christ hath made us free, and not be entangled againe with the yoke of bondage. But that the urging of the Ceremonies as necessary, doth take away our Christian liberty, I will make it evident in foure points.

Sect. II.

(r) ubi supra

First, they are imposed with a necessity of practise. B. Spotswood (b) tells us, that publike constitutions must be obeyed, and that private men may not disobey them, and thus is our practise adstricted in the use of things which are not at all necessary, and acknowledged gratis by the urgers to be indifferent, adstricted (I say) to the one part without liberty to the other, and that by the mere authority of a human constitution, whereas Christian liberty gives us freedome, both for the omission, and for the observation of a thing indifferent, except some other reason doe adstrict & restraine it, then a bare humane constitution. Chrysostome speaking of such as are subject to Bishops, (c) faith, In potestate positum est obedire vel non. Liberty in things indifferent (d) faith Amandus Polanus, est per quam Christiani sunt liberi in usu vel abstinentia rerum adiaphorarum. Calvine speaking of our liberty in things indifferent, (e) faith, We may eas nunc usurpare nunc omittre indifferenter, (f) ib. e. 10. and places this (f) liberty, tam in abstinentia quam in utendo. It is marked of the

of the Rites of the auncient Church (g) that *libere fuerunt borum* (g) *Cher.*
Rinum observations in Ecclesia. And what meaneth the Apostle whiles *exam part.*
 he saith, (h) *If yee be dead with Christ from the rudiments of the world, why* 2. *de rit in*
as though living in the world, are yee subject to ordinances, (touch not, taste *adm. Sacr.*
not, handle not, which all are to perish with the using) after the commande- *pag 33*
ments and Doctrines of men? Sure he condemneth not only (i) *humana* *(h) Col. 2.*
decreta de Ritibus, but also subjection and obedience to such ordinances *20. 21. 22.*
 of men, as takes from us liberty of practise in the use of things indis- *(i) Zanah.*
 ferent, obedience (I say) for conscience of their ordinances merely. *Col. 2. 20.*
 What meaneth also that place, 1. Cor. 7. 23. *Be not ye the servants of*
men? It forbids us (k) saith Paybody to be the servants of men, that is in wic- *(k) apol.*
 ked or superstitious actions according to their perverse commandments or de- *part 3. c. 14*
 fires. If he meane of actions that are wicked or superstitious in *sect. 5.*
 themselves, then it followeth that to be subject unto those ordinances,
touch not, taste not, handle not, is not to be the servants of men, because
 these actions are not wicked and superstitious in themselves. *Not tou-*
ching, not tasting, not handling are in themselves indifferent. But if he
 meane of actions which are wicked and superstitious in respect
 of circumstances, then is his restrictive glosse senselesse, for we can
 never be the servants of men, but in such wicked and superstitious
 actions, if there were no more but giving obedience to such ordi-
 nances, as are imposed with a necessity upon us, and that merely for
 conscience of the ordinance, it is enough to infect the actions with
 superstition. *Sunt hominum servi* saith (l) Bullinger, *qui aliquid in gratiam ho-* *(l) corum. in*
minum faciunt. This is nearer the truth, for to tie our selves to the *1 Cor.*
 doing of any thing for the will or pleasure of men, when our con-
 science can find no other reason for the doing of it, were indeed to
 make our selves the servants of men. Farre be it then from us, to
 submit our necks to such a heavy yoke of humane precepts, as would
 overloaden and undoe us. Nay, we will stedfastly resist such unchristian
 Tyranny, as goeth about to spoile us of Christian Liberty, ta-
 king that for certaine, which we find in Cyprian. (m) *periculosum est* (m) *de heret.*
in divinis rebus, ut qui cedat jure suo. *Biprix.*

Two things are here replied, 1. That there is reason for adstricting
 of our practise, in these things, (n) because we are commanded to (n) *B. Lind.*
 obey them that have the rule over us, and to submit our selves, *Hebr. Epist. to the*
 13. 17. And to submit our selves to every ordinance of man for *past. of the*
 the Lords sake, 1 Pet. 2. 16. and (o) that except publick constitutions *Church of*
 must needs be obeyed, there can be no order, but all shall be filled *Scotl.*
 with strife and contention. *Ans. 1.* As touching obedience to these (o) *Spots.*
 that are set over us, if they meane not to (p) Tyrannize over the Lords *Serm. at*
 Inheritance, and to (q) make the Commandements of God of no ef- *perib. assemb.*
 fect by their Traditions, they must give us leave to trie their precepts (p) *1. Pet. 3. 3.*
 by the sure rule of Gods Word, and when we finde that they require (q) *Mark. 7. 9.*
 of us any thing in the worship of God, which is either against or be-
 side

side his written Worde, then modesty to refuse obedience, which is the only way for order, and shunning of strife and contention. It will be said againe, that except we prove the things commanded by these who are set over us, to be unlawfull in themselves, we can not be allowed to refuse obedience to their ordinances. *Ans.* This unlawfulness of the Ceremonies in themselves, hath beene proved by us already, & shall yet againe be proved in this Dispute. But put the case they were lawfull in themselves, yet have we good reason for refusing them. David thought the feeding of his body was cause sufficient to breake the Law of the shewbread. Christ thought the satisfying of the Disciples hunger; to be cause sufficient to breake the Ceremony of the Sabbath; He thought also, that the healing of the lepers bodies was a just excuse to breake the Law that forbade the touching of them. Much more then may we think now in our estimation, that the feeding of other mens soules, the satisfying of our owne consciences, together with the consciences of other men & the healing of mens superstition & spiritual leprosie are causes sufficient to breake the Law of the Ceremonies & of the Crosse, which are not Gods but mens (r), saith Parker 2. As touching submission or subjection we say with Dr. Fild(s) that subjection is generally & absolutely required where obedience is not, and even when our consciences suffer us not to obey, yet still we submit and subject our selves, and neither doe nor shall (I trust) shew any the least contempt of Authority.

(r) of the
Crosse cap. 5.
sect. 11.
(s) of the
Church lib.
4. cap. 34.
Sect. IV.

(t) Apol.
part. 3. c. 1.
sect. 4. fo
Dr. Forb.
Dien. l. 1. c.
11. §. 5.
c. 6.

(u) Manu-
duct. p. 42.
(x) Thef.
school. de li-
bere Christ
thes. 10.

Secondly, it is replied, that our Christian liberty is not taken away when practise is restrained; because conscience is still left free. The Christian Liberty (t) saith Paybody, is not taken away by the necessity of doing a thing indifferent, or not doing, but only by that necessity which takes away the opinion or persuasion of its indifferency. So (u) saith Dr. Burgesse, that the Ceremonies in question are ordained to be used necessarily, though the judgment concerning them, & immediate conscience to God, be left free. *Ans.* 2. Who doubts of this that liberty of practise may be restrained in the use of things which are in themselves indifferent? but yet if the bare authority of an Ecclesiasticall Law, without any other reason, then the will and pleasure of men, be made to restrain practise, then is Christian Liberty taken away. (x) Iunius, saith that *externum opus ligatur* from the use of things indifferent, when the conscience is not bound; but in that same place he sheweth, that the outward action is bound & restrained, only *quo usque circumstantiæ ob quas necessitas imperata est, se extendunt*. So that it is not the authority of an Ecclesiasticall Law, but the occasion and ground of it, which adstricts the practise, when the conscience is left free. 2. When the authority of the Churches constitution is obtruded to bind and restrain the practise of Christians in the use of things indifferent, they are bereaved of their Liberty as well as if an opinion of necessity were borne in upon their consciences. Therefore we see when the Apostle, 1. Cor. 7. gives Liberty of Mariage, he doeth not only leave the conscience free in its judgment of the lawfulness of Mariage, but also give liberty of practise, to marry

to marry or not to marry. And Coll. 2. 21. When he giveth instances of such human ordinances as take away Christian Liberty, he saith not, *you must think that you may not touch, &c.* but, *touch not, &c.* telling us, that when the practise is restrained from touching, tasting, handling, by the ordinances of men, then is Christian liberty spoiled, though the conscience be left free. *Camero* speaking of the servitude which is opposed to Christian liberty (y) saith, that it is either (y) *Prel. in animi servitus, or corporis servitus.* Then if the outward man be brought Math. 18. in bondage, this makes up spirituall thraldome, though there be no 7. tom. 2. more. But, 3. The Ceremonies are imposed with an opinion of necessity upon the conscience it self, for proof whereof, I proceed to the next point.

CHAP. IV.

That the Ceremonies take away our Christian liberty, proved by a second reason, namely, because conscience it self is bound and adstricted.

Bishop *Lindsey* hath told us (x) that the will of the Law must be the rule of our consciences, so that conscience may not ludge otherwayes then the Law determines. *B. Spotswood* (a) will have the sentence of Superiours to direct the conscience, and will have us to esteeme that to be best and most seemly, which seemeth so to them. *B. Andrews* (b) speaking of Ceremonies, not only will have every person inviolably to observe the Rites and Customes of his owne Church, but also will have the ordinances about those Rites, to be urged under the paine of Anathema. I know not what the binding of the conscience is, if this be not it. (c) *Apostolus* *gemendi partes relinquit, non cogendi auctoritatem tribuit Ministris quibus plebs non auscultat.* And thal they who call themselves the Apostles Successors, compell, constraine, and intrale the consciences of the people of God? *Charles* the 5. as popish as he was. (d) did promise to the Protestants, *Nullam vim ipsorum conscientis illatum iri* And shall a Popish Prince speake more reasonably then protestant Prelats? But to make it yet more and plentifully appeare, how miserably our Opposires would intrale our consciences, I will here shew. 1. What the binding of the conscience is, 2. How the Lawes of the Church may be said to bind. 3. What is the judgment of Formalists touching the binding power of Ecclesiasticall Lawes.

Concerning the first of these we will heare what *Dr. Field* (e) saith, Sect. II. To bind the conscience saith he, is to bind the soule and spirit of man, with the feare of such punishments (to be inflicted by him that so bindeth) as the Church, lib.

conscience feareth, that is, as men feare, though none but God and themselves be privie to their doings, now these are only such as God alone inflicteth, &c.

This description is too imperfect, and deserves to be corrected. To bind the conscience is *illam auctoritatem habere, ut conscientia illi subijcere*

- (f) *de conse.* sese debeat, ita ut peccatum sit, si contra illam quidquam fiat (f) saith Ames.
 lib. 1. cap. 2. The binder (g) saith Perkins, is that thing whatsoever, which hath power and
 (g) *Treat. of auctority* over conscience to order it. To bind, is to urge, cause, and constrain it
conse. cap. 2. in every action, either to accuse for sinne, or to excuse for well doing, or to say,
 saith 3. this may be done, or it may not be done. To bind the conscience (h) saith Alsted,
 (h) *Throl.* est illam urgere & adigere ut vel excuset & accuset, vel indices quid fieri aut
cas. cap. 2. non fieri possit. Vpon these descriptions which have more truth and

reason in them, I inferre, that whatsoever urges, or forces conscience to assent to a thing as lawfull, or a thing that ought to be done, or dissent from a thing as unlawfull, or a thing which ought not to be done, that is a binder of conscience, though it did not bind the spirit of a man with the feare of such punishments as God alone inflicteth. For secluding all respect of punishment, and not considering what will follow the very obliging of the conscience for the time

- (i) *Ams.*
de conse. l. 1.
cap. 3.

(i) *ad assensum* is a binding of it.

Sect. III.

Touching the 2. it is certaine, that humane Lawes, as they come from men, and in respect of any force or auctority which men can give them, have no power to bind the conscience. *Neque enim cum hominibus sed cum uno Deo negotium est conscientia nostra;* (k) saith Calvine.

- (k) *Inst. lib.*
 4. cap. 10. Over our soules and consciences, *nemini quicquam iuravi nisi Deo* (l) saith
 saith 5. Tilen. From Hieromes distinction, that a King *præst nolenibus*, but a

- (l) *Synt.*
 part. 2. disp. 32. thes. 4. Bishop *volentibus*, Marcus Antonius *de Dominis* well concludeth (m) *Volentibus gregi præesse, excludit omnem jurisdictionem & potestatem imperativam ac coactivam, & solam significat directivam ubi viz. in libertate subditi est & parere & non parere, ita ut qui præst nihil habeat quo nolenstem parere adigat ad parendum.* This point he proveth in that Chapter at length, where he disputerh both against temporall and spirituall

Ecd. l. 5.
 s. 3. N. 12.

coactive Jurisdiction in the Church. If it be demanded, to what purpose serveth then the enacting of Ecclesiasticall Lawes, since they have not in them any power to bind the conscience? I Answer. The use and end for which Ecclesiasticall Lawes doe serve, is. 1. For the plaine discovery of such things as the Law of God or Nature doe require of us, so that Law which of it self hath power to binde, cometh from the Priests and Ministers of the Lord, neither *αὐτοκρατορικός* nor *νομοθετικός* but *declarativus*, Mal. 2. 7. 2. For declaring to us what is fittest in such things as are in their owne nature indifferent, and neither enforced by the Law of God nor Nature, & which parte should be followed in these things, as most convenient. The Lawes of the Church then are appointed to let us see the necessity of the first kinde of things, & what is expedient in the other kinde of things,

things, and therefore they are more properly called Directions, Instructions, Admonitions, then Lawes. For I speake of Ecclesiasticall Lawes *qua tales*, that is, as they are the constitutions of men who are set over us, thus considered, they have only (u) *vim dirigendi & monendi*. It is said of the Apostles, that they were constitute (o) *doctrinae Christi testes, non novae doctrinae legislatores*. And the same may be said of all the Ministers of the Gospell, when Discipline is taken in with Doctrine. He is no Non-conformist, who (p) holdeth Ecclesiam in *terris agere partes oratorum, seu legati obsecrantium & suadentium*. And we may hitherto apply that which Gerson, the Chancelour of Paris saith, (q) *The wisest and best among the guides of Gods Church had not so ill a meaning, as to have all their Constitutions and Ordinances taken for Lawes properly so named, much lesse strictly binding the conscience, but for Threatnings, Admonitions, Counsels, and Directions only, and when there groweth a general neglect, they seeme to consent to the abolishing of them againe, for seeing, lex instituitur, cum promulgatur, vigorem habet, cum moribus usum approbatur*.

But as we have seene in what respect the Lawes of the Church doe not bind, let us now see how they may be said to binde. That which bindeth is not the Auctority of the Church, nor any force which the Church can give to her Lawes. It must be then somewhat else which maketh them able to bind, when they bind at all, and that is, *Ratio Legis, the Reason of the Law*, without which the Law it self can not bind, and which hath the chiefest and most principall power of binding.

An Ecclesiasticall Law (r) saith Iunius *Δέσποτις sive depositio, non vere lex est, sed Δέσποτις aut Canon, ac proinde dirigit quidem ut Canon agens voluntarie: non autem necessitate cogit, ut Lex, etiam involuntarium quod si forte ante accessu coactio, ea non est de natura Canonum sed aliunde pervenit*.

An Ecclesiasticall Canon (s) saith Tilen, *ducit volentem, non trahit nolentem: quod si accedat coactio, ea Ecclesiastici Canonum natura est prorsus aliena*. Calvines Iudgment is, (t) that an Ecclesiasticall Canon binds,

when manifestam utilitatem praeseferet, and when either τὸ πρῶτον or secundum charitatis ratio doth require, that we impose a necessity on our liberty. It binds not then by its owne auctority in his mind. And what saith the Canon Law it self? (u) *Sed sciendum est quod Ecclesiasticae prohibitiones proprias habent causas, quibus cessantibus, cessant & ipsae*. Hence Iunius (x) saith, that the Law binds not per se, but only propter ordinem, charitatem, & cautionem scandalii. Hence Ames, (y) *quamvis ad justas leges humanas, iusto modo observandas, obligentur homines in conscientia sua ad Deo; ipse tamen leges humanae, quae sunt leges hominum, non obligant conscientiam*. Hence Alsted: (z) *Lawes made by men of things indifferent, whether they be civill or Ecclesiasticall, doe bind the conscience in so farre as they agree with Gods worde, serve for the publike good, maintaine order, and finally, take not away liberty of conscience*. Hence the Professors of Leiden,

(n) *Til. Synod. p. 2. disp. 27. thes. 39.*
(o) *Chem. ex. amp. 2. de bon. oper. p. 179.*
(p) *Mare. Ant. de dom. de Rp. Eccl. lib. 6. cap. 10. num. 67.*
(q) *apud field of the Church lib. 4. cap. 34.*

Sec. IV.

(z) *Animad. in Bell. emm. 3. lib. 4. cap. 16. nota 87.*
(s) *Synod. p. 2. disp. 27. thes. 39.*
(t) *Inst. lib. 4. c. 10. sect. 32.*
(u) *decr. pars. 1. diff. 61. e. 8.*
(x) *ubi sum. p. 21.*
(y) *de conse. l. 1. cap. 2.*
(z) *Theol. casuum c. 2.*

den say, (a) that Lawes bind not *primo & per se*, sed *secundario & per* (a) *Syn. pur accidens*, that is (b) *quatenus in illi lex aliqua Dei violatur*. Hence I may
theol. disp. compare the constitutions of the Church with *responsa jurii consultorum*
 35. *thes.* 19. among the Romans, which obliged no man, *nisi ex equo & bono* saith
 (b) *Ames.* (c) *Daneus*. Hence it may be said, that the Lawes of the Church doe
Bell. enerv. only bind *Scandali & contemptus ratione*, as (d) *Hospinian*, and in case li-
 tom. 1. lib 3. *bertas fiat cum scandalo*, as (e) *Paræus*: for it were scandall, not to give
 cap. 7. obedience to the Lawes of the Church, when they prescribe things
 (c) *de pol.* necessary or expedient for the eshewing of scandall, and it were
Christ. lib. 5. contempt to refuse obedience to them, when we are not certainly
 cap. 1. perswaded of the unlawfullnesse or inexpediency of the things pre-
 (d) *de orig.* scribed.

fest. Christ. cap. 2. (c) *Comm. in 1 Cor. 14. 40.*

Seçt. V. But out of the case of scandall or contempt, Divines teach, that con-
 (f) *theol. science* is not bound by the Canon of the Church made about or-
 der lib. *Christ. der and policie. Extra casum scandali & destinatae rebellionis, propter com-*
thes. 11. mune bonum, non peccat qui contra constitutiones istas fecerit, saith (f) *Iunius*.
 (g) *Treat. of If a Law* (g) saith Perkins concerning some externall Rite or thing indiffe-
 conse cap. 2. rent, be at some time, or upon some occasion omitted, no offence given, nor conse-
 sect. 8. tempt shewed to Ecclesiastical Auctority, there is no breach made in the conscience.
 (i) *theol. cas.* Alsted his rule is (h) *Leges humane non obligant quando omitti possunt sine*
 cap. 2. *impedimento finis ob quem feruntur sine scandalo aliorum, & sine contem-*
 (i) *Syn. part. priu Legislatoris.* And Tilen teache thus, that when the Church hath de-
 2. *disp.* 27. termined the mutable circumstances, in the worship of God, for pub-
thes. 9. like edification, (i) *Privatorum conscientia liberum est quandoque ista omit-*
tere, modo officinula vitentur, nihilque ex contemptu Ecclesie ac Ministerii
publici petulanti καυοπομία vèl καυοδοξία facere videantur.

Seçt. VI. We deny not then that the Churches Canons about Rites which
 (k) *Calv.* serve for publike order and edification, doe bind: We say only, that
resp. ad libel. it is not the Auctority of the Church framing the Canon that binds,
de pii viri of- but the matter of the Canon chiefly, warranted by Gods Word.
ficio. p. 413. (k) *Scimus enim quaecunque ad decorum & ordinem pertinent, non habenda esse*
 (l) *Th. Bez. pro humanis placitis, quia divinitus approbantur.* Therefore we thinke
confess. c. 5. concerning such Canons, that they (l) are necessary to be observed so farre
 as 18. *Perk.* forth only, as the keeping of them maintaineth decent order, and preven-
ubi supra, & teth open offence.

Meisner. Philos. seph. part. 3. sect. 2. quest. 12.

Seçt. VII. If any say, that I derogate much from the Auctority of the
 Church, when I doe nothing which shee prescribeth, except I see it
 lawfull and expedient; because I should doe this much for the exhor-
 tation and admonition of a Brother. *Ans.* 1. I give farre more reve-
 rence to the direction of the Church, then to the admonition of a
 Brother, because that is Ministeriall, this fraternall; that comes from
 Auctority, this only from Charity: that is Publike, this Privat: that
 is given by many, this by one: And finally, the Church hath a calling
 to di-

to direct me in some things, wherein a brother hath not. 2. If it be still instanced, that in the point of obedience, I doe no more for the Church then for any brother, because I am bound to doe that which is made evident to be lawfull and expedient, though a privat Christian doe but exhort me to it, or, whether I be exhorted to it or not. For answer to this, I say, that I will obey the directions of the Church in many things, rather then the directions of a brother; for in two things which are in themselves indifferent, and none of them inexpedient, I will doe that which the Church requireth, though my brother should exhort me to the contrary. But alwayes I hold me at this sure ground, that I am never bound in conscience to obey the ordinances of the Church, except they be evidently lawfull & expedient. This is that, *sine quo non obligant*, and also that which doeth chiefly binde, though it be not the only thing which bindeth. Now for making the matter more plaine, we must consider, that the constitutions of the Church, are either lawfull, or unlawfull: if unlawfull, they bind not at all: if lawfull, they are either concerning things necessary as *Act. 15. 28.* and then the necessity of the things doeth bind, whether the Church ordaine them or not; or else concerning things indifferent, as when the Church ordaineth, that in great Townes there shall be Sermon on such a day of the weeke, & publike prayers every day at such an houre, here it is not the bare Auctority of the Church that bindeth, without respect to the lawfullnesse or expediency of the thing it selfe which is ordained, (else we were bound to doe every thing which the Church ordaines, were it never so unlawfull, for *quod competit alicui qua tali, competit omni tali.* We behold the Auctority of the Church making lawes, as well in unlawfull ordinances as in lawfull :) nor yet is it the lawfullnesse or expediency of the thing it selfe, without respect to the ordinance of the Church, (for possibly other times and diets were as lawfull, and expedient too, for such exercises, as those ordained by the Church:) but it is the Auctority of the Church prescribing a thing lawfull or expedient. In such a case then neither doeth the Auctority of the Church binde, except the thing be lawfull and expedient, nor doeth the lawfullnesse & expediency of the thing binde, except the Church ordaine it, but both these joyntly doe binde.

I come now to examine what is the judgment of Formalists, touching the binding of the conscience by Ecclesiasticall Lawes. Dr. Field, (b) saith, that the question should not be proposed, whether (') of the humane lawes doe binde the conscience, but, *Whether binding the outward man to the performance of outward things, by force and feare of outward punishment to be inflicted by men, the not performance of such things, or the not performance of them with such affections as were fit, be not a sinne against God, of which the conscience will accuse us, &c.* Vnto this question thus proposed, and understood of humane Lawes, and where no

(i) *de Pont.*
Rom. lib. 4.
cap. 20.

more is considered, as giving them power to binde, but only the Auctority of those who make them; some Formalists doe give (as I will shew,) and all of them (being well advised) must give an affirmative answer. And I pray what did (i) *Bellarmino* say more, when expressing how conscience is subject to humane Auctority, he taught, that conscience belongeth *ad humanum forum*, *quatenus homo ex precepto ita obligatur ad opus externum faciendum*, *ut si non faciat, iudicat ipsa in conscientia sua se male facere*, & hoc sufficit *ad conscientiam obligandam*? but to proceede particularly.

Sect. IX.
(k) *ubi*
supra.

I beginne with *Field* himselfe, whose resolution of the question proposed, is, (k) that we are bound only to give obedience to such humane Lawes as prescribe things profitable, not for that humane Lawes have power to binde the conscience, but because the things they command are of that nature, that not to performe them, is contrary to Iustice or Charity. Whereupon he concludeth out of *Stapleton*, that we are bound to the performance of things prescribed by humane Lawes, in such sort, that the not performance of them is sinne, not *ex sola legislatoris voluntate*, *sed ex ipsa legum utilitate*. Let all such as be of this mans mind, not blame us, for denying of obedience to the constitutions about the Ceremonies, since we find (for certaine) no utility, but by the contrary much inconveniency in them. If they say, that we must thinke those lawes to be profitable or convenient, which they, who are set over us, thinke to be so, then they know not what they say: for, exeeiming conscience from being bound by humane lawes in one thing, they would have it bound by them in another thing. If conscience must needs judge that to be profitable, which seemeth so to these that are set over us, then (sure) is power given to them for binding the conscience so straitly, that it may not judge otherwise then they judge, and force is placed in their bare Auctority, for necessitating and constraining the assenting judgement of conscience.

Sect. X.

Some man perhaps will say, that we are bound to obey the lawes made about the Ceremonies, though not for the sole will of the Law-makers, nor yet for any utility of the lawes themselves, yet for this reason, that scandall and contempt would follow in case we doe otherwise. *Ans.* We know that humane Lawes doe bind in the case of scandall or contempt. But that Non-conformity is neither scandall nor contempt, *Parker* (m) hath made it most evident. For as touching contempt, he sheweth out of Fathers, Councells, Canon law, Schoolmen, and moderne Divines, that *non obedi* is not contempt, but *nolle obedi*, or *superbiendo repugnare*. Yea, out of Formalists themselves, he sheweth the difference betwixt subjection and obedience. Thereafter he pleadeth thus, and we with him: *What signes see we in us of pride and contempt? What be our cetera opera that betray such an humour? let it be named wherein wee goe not two myle, when wees are commanded to goe*
but

(m) *of the*
Crosse. cap. 5.
Sect. 14. 15.

but one, yea wherein wee goe not as many myles, as any shooe of the preparation of the Gospell will beare us? What payments, what paine, what labour, what taxation made us ever to murmur? Survey our charges where we have laboured, if they be not found to be of the faithfullest subjects that be in the Land, we deserve no favour. Nay, there is, wherein we stretch our consciences to the uttermost to conforme, & to obey in diverse matters. Are we refractary in other things as Balaams asse said to his Master? have I used to serve thee so at other tymes? And as touching scandall, he sheweth first, that by our not conforming, we doe not scandalize Superiours, but edify them; although it may be we displease them, of which we are sorry, even as Iob dis-pleased David, when he contested against the numbring of the people, yet did he not scandalize David, but edify him. And secondly, whereas it might be alledged, that Non-conformity doeth scandalize the people, before whom it foundeth as it were an allurum of disobedience, we reple with him? Daniel will not omit the Ceremony of looking out at the Window towards Ierusalem. Mordecai omitteth the Ceremony of bowing the knee to Haman; Christ will not use the Ceremony of washing hands, though a tradition of the Elders and Governours of the Church then being. The authority of the Magistrate was violated by these, and an incitement to disobedience was in their Ceremoniall breach, as much as there is now in ours.

But some of our Opposites goe about to derive the obligatory Sect. X I.
power of the Churches Lawes, not so much from the utility of the Lawes themselves, or from any scandall which should follow upon the not obeying of them, as from the Churches owne Authority, which maketh them. (n) Camero speaketh of two sorts of Ecclesiastical Lawes, 1. Such as prescribe things frivolous or unjust, meaning such things as (though they neither detract any thing from the glory of God, nor cause any damage to our neighbour, yet) bring some detriment to our selves. 2. Such as prescribe things belonging to order and shunning of scandall. Touching the former, he teacheth rightly, that conscience is never bound to the obedience of such Lawes, except only in the case of scandall and contempt, and that if at any time such Lawes may be neglected and not observed, without scandall given, or contempt shewed, no mans conscience is holden with them. But touching the other sorte of the Churches lawes, he saith, that they bind the conscience indirectly, not only *respectu materie præcepti* (which doeth not at all oblige, except in respect of the end whereunto it is referred, namely, the conserving of order, and the not giving of scandall;) but also *respectu præcipientis*, because God will not have those who are set over us in the Church to be contemned. He foresawe (belike,) that whereas it is pretended in behalfe of those Ecclesiasticall Lawes which injoyne the controverted Ceremonies, that the things which they prescribe pertaine to order and to the shunning of scandall, and so bind the conscience indirectly in respect of the end: one might answere; I am perswaded

upon evident grounds, that those prescribed Ceremonies pertain to order, and to the shunning of scandall, but to disorder, and to the giving of scandall. Therefore he laboured to binde such a ones conscience with another tie, which is the Auctority of the Law-makers. And this Auctority he would have one to take, as ground enough to believe, that that which the Church prescribeth, doeth belong to order and the shunning of scandall, and in that perswasion to doe it. But, 1. How doth this Doctrine differ from that which

(o) *ibid.*

pag. 366.

(p) *Par.*

com. in

Rom. 14.

dub. 7.

(q) *ubi su-*

pra, p. 372.

(o) himselfe setteth downe as the opinion of Papiſts, *posse eos qui praesunt Ecclesiae, cogere fideles ut id credant vel faciant, quod ipsi iudicaverint?* 2. It is well observed by our (p) Writers, that the Apostles never made things indifferent to be necessary, except onely in respect of scandall, and that out of the case of scandall, they still left the consciences of men free, which *Observation* they gather from *Act. 15.* & 1 *Cor. 10.* (q) *Camero* himselfe noteth, that though the Church prescribed abstinence from things sacrificed to Idols, yet the Apostle would not have the Faithfull to abstaine for conscience sake, why then holdeth he, that beside the end of shunning scandall and keeping order, conscience is bound even by the Churches owne Auctority? 3. As for the reason whereby he would prove that the Churches Lawes doe binde, even *respectu precipiendi*, his forme of speaking is very bad: *Deus* (saith he) *non vult contemni praepositos Ecclesiae, nisi iusta & necessaria de causa.* Where falsely he supposeth, not onely that there may occurre a just and necessary cause of contemning those whom God hath set over us in the Church, but also, that the not obeying of them inferreth the contemning of them. Now, the not obeying of their Lawes, inferreth not the contemning of themselves, (which were nor allowable) but onely the contemning of their Lawes, And as (r) *Hierome* speaketh of *Daniel*, *Et nunc Daniel Regis iussa contemnens*, &c. So wee say of all Superiours in generall, that we may sometimes have just reasons for contemning their commandements, yet are we not to contemne, but to honour themselves. But, 4. Let us take *Cameros* meaning to be, that God will not have us to refuse obedience, unto those who are set over us in the Church: none of our Opposites dare say, that God will have us to obey those who are set over us in the Church, in any other things, then such as may bee done both lawfully and conveniently for the shunning of scandall; and if so, then the Churches precept can not binde, except as it is grounded upon such or such reasons.

Sc&. XII

B. Sporswood, and *B. Lindſey*, in those words which I have heretofore alledged out of them, are likewise of opinion, that the sole Will and Auctority of the Church, doeth binde the conscience to obedience. *Sporswood* will have us without more adoe, to esteeme that to be best and most seemly, which seemeth so in the eye of publique Auctority. Is not this to binde the Conscience by the Churches

ches bare Will and Auctority, when I must needs constraîne the judgement of my conscience, to bee conforme to the Churches judgement, having no other reason to move me hereunto, but the sole Will and Auctority of the Church? Further, he will have us to obey even such things as Authority prescribeth not rightly, (that is such Rites as doe not set forward Godlines) and that because they have the force of a Constitution. He saith, that we should be directed by the sentence of Superiours, & take it as a sufficient ground to our Consciences for obeying. (f) *Bellarmino* speaketh more reasonably: *leges humanae non obligant sub poena mortis aeternae, nisi quatenus violatiōe legū humanae offenditur Deus.* *Lindsey* thinketh, that the will of the Law must be the Rule of our consciences; he saith not, the Reason of the Law, but the Will of the Law. And when we talke with the chiefe of our Opposites, they would binde us by sole Auctority, because they can not doe it by any reason. But wee answer out of (r) *Pareus*, that the particular Lawes of the Church binde not per se, or propter ipsum speciale mandatum Ecclesiae. Ratio: quia Ecclesia res adia- phoras non jubet facere vel omittere propter suum mandatum, sed tantum propter justas mandandi causas, ut sunt conservatio ordinis, vitatio scandalis: quae quamdiu non violantur, conscientias liberat relinquit. (r) *ubi su- pra.*

Thus we have found, what power they give to their Canons about Sect. the Ceremonies, for binding of our consciences, & that a necessity, XIII. not of practice onely upon the outward man, but of opinion also upon the conscience, is imposed by the sole will of the Lawmakers. Wherefore, we pray God to open their eyes, that they may see (u) com. in their Ceremoniall Lawes, to be substantiall Tyrannies over the Con- 1 Pet. 3. sciences of Gods people. And for our selves, we stand to the judgement of sounder Divines, and wee holde with *Luther*, that (u) unum (x) *Enchi-* *Dominum habemus qui animas nostras gubernat.* With *Hemmingius*, that we *rid. class. 3.* are free ab omnibus humanis Ritibus, quantum quidem ad conscientiam atti- cap. 14. net. With the Professors of *Leiden*, that this is a part of the Liberty (y) *Syn. puri* of all the Faithfull, that in things pertaining to Gods Worship, ab *Theol. Disp.* omni traditionum humanarum iugo liberat habeant conscientias, cum solius 35. *Theo.* Dei sit, res ad Religionem pertinentes praescribere. 17.

C H A P. V.

That the Ceremonies take away Christian Liberty, proved by
a third reason, viz. because they are urged upon such,
as in their consciences doe condemne them.



F Christian Liberty bee taken away, by adstricting con- Sect. I. science in any, much more by adstricting it in them who are fully perswaded of the unlawfulnessse of the things in- joyned;

joyned; yet thus are wee dealt with. *B. Lindsey* gives us to understand, that after the making and publication of an Ecclesiastical Canon, about things of this nature, albeit a man in his owne private judgement thinke another thing more expedient then that which the Canon prescribeth, yet in that case his conscience must be ruled by the will of the Law, and not by his owne judgement. And *B. Spotswood*, to such as object, that their conscience will not suffer them to obey, because they are perswaded that such things are not right, answereth; That the sentence of their Superiours ought to direct them, and make their conscience yeeld to obedience. Their words I have before transcribed. By which it doeth manifestly appeare, that they would beare dominion over our consciences, not as Lords onely, by requiring the willing and readie assent of our consciences, to those things which are urged upon us by their sole Will and Authority, but even as Tyrants, not caring if they get so much as constrained obedience, and if by their Authority they can compell conscience, to that which is contrary to the *πληροφορία* and full persuation which it hath conceived.

Sec̃. II.

It will be said, that our consciences are in an error, and therefore ought to be corrected by the sentence of Superiours, whose Authority and will doeth binde us to receive and imbrace the Ceremonies, though our Consciences doe condemne them. *Ans.* Giving and not granting that our consciences doe erre in condemning the Ceremonies, yet so long as they can not be otherwise perswaded, the Ceremonies ought not to be urged upon us, for if we be made to doe that which our consciences doe condemne, wee are made to

(2) *com. in Rom. 14.* sinne. *Rom. 14. 23.* It is an audacious contempt in (2) *Calvines* judgement, to doe any thing *repugnante conscientia*. The learned Casuists teach us, that an erring conscience, though *non obligat*, yet *ligat*; though we be not obliged to doe that which it prescribeth, yet are we bound not to doe that which it condemneth. *Quicquid sit repugnante et reclamante conscientia, peccatum est, etiamsi repugnancia ista gravem errorem includat*, saith (a) *Alsted.* *Conscientia erronea obligat, sic intelligendo, quod faciens contra peccet* (b) saith *Hemmingius.* This holds ever true of an erring conscience about matters of fact, and especially about things indifferent. If any say, that hereby a necessity of sinning is laid on them, whose Consciences are in an error, I answer, that so long as a man keeps an erroneous conscience, a necessity of sinning lies on him, and that through his owne fault. This necessity ariseth from this supposition, that he retaineth his erring conscience, and so is not absolute, because he should informe his conscience rightly, so that he may both doe that which he ought to doe, & doe it so from the approbation of his conscience. If it be said again, what should

(a) *Theol. cas. cap. 2.*
(b) *Enchir. class. 2. cap.*
7.

should be done to them, who have not laid downe the error of conscience, but doe still retaine the same? I answer, (c) *eligatur id quod tuius & melius est*. If therefore the error of conscience be about weighty and necessary matters, then it is better to urge men to the doing of a necessary duty in the service of God, then to permit them to neglect the same, because their erring conscience disapproveth it: for example; It is better to urge a prophane man to come and heare Gods Word, then to suffer him to neglect the hearing of the same, because his conscience alloweth him not to heare. But if the error of conscience be about unnecessary things, or such as are in themselves indifferent, then it is *pars tuius*, the surest and safest part not to urge men, to doe that which in their consciences they condemne. Wherefore, since the Ceremonies are not among the number of such necessary things, as may not be omitted without the perill of Salvation; the invincible disallowance of our consciences, should make our Opposites not presse them upon us, because by practising them we could not but sinne, in that our consciences judge them unlawfull. If any of our weake Bretheren thinke, that he must and should abstaine from the eating of flesh upon some certaine day, though this thing bee in it selfe indifferent and not necessary, yet (d) saith Balduin, *he who is thus perswaded in his conscience, if he should doe the contrarie sinneth.*

(d) *de consc. cas. lib. 1.*

cap. 7.
Sect. III.

Conscience then though erring, doeth ever binde in such sorte, that he who doeth against his conscience, sinneth against God. Which is also the Doctrine of (e) *Thomas*. But without any more adoe, it is sufficiently confirmed from Scripture. For, was not their conscience in an error, who thought they might not lawfully eate all sorts of meat? yet the Apostle sheweth, that their conscience, as erring as it was, did so binde, that they were damned if they should eat such meate as they judged to be unclean, *Rom. 14. 14. 23*. The reason wherefore an erring conscience bindeth in this kinde, is, (f) *quoniam* *nam agents &c.* Because he who doeth any thing against his conscience, doeth it against the Will of God, though not materially and truly, yet formally and by way of interpretation, for so much as that which conscience counselleth or prescribeth, it counselleth it under the respect and account of the Will of God. He who reproacheth some private man, taking him to be the King, is thought to have hurt not the private man, but the King himselfe. So he that contemneth his conscience, contemneth God himselfe, because that which conscience counselleth or adviseth, is taken to be Gods will. If I goe with certaine men upon such a course, as I judge and esteeme to be a treasonable conspiracy against the King, (though it be not so indeed) would not his Majesty (if he knew so much) and might he not justly condemne me, as a wicked Traitor? But how much more will the King of Kings condemne me, if I practise the Ceremonies, which I judge

(e) *1^a 2^a q. 19. art. 5.*

(f) *Amos. de consc. lib. 1. cap. 4.*

I judge in my conscience to be contrary to the Will of God, and to robbe him of his royall prerogative?

CHAP. VI.

That the Ceremonies take away Christian Liberty, proved by a fourth reason, viz. because they are pressed upon us by naked Will and Authority, without giving any reason to satisfy our consciences.

Seft. I.

(g) 1 Cor.

7. 23.

(^h) Manual.
lib. 4. cap.

4.

(i) Zanch.
com. in il-
lum locum.



Hen the (g) Apostle forbiddeth us to be the servants of men, is it not his meaning, that wee should doe nothing upon the mere will and pleasure of men, or *propter hominem & non propter Deum*? as (^h) *Becane* the Iesuite expoundeth it, illustrating that which he saith, by another place, Eph. 6. 6. 7. (i) Christian servants thought it an unworthy thing, to serve wicked men, neither yet tooke they well with the serving of godly men, for that they were all Brethren in Christ. The Apostle answereth them, that they did not the will of man, because it was the will of man, but because it was the Will of God, and so they served God rather then man: importing, that it were indeed a grievous Yoke for any Christian, to doe the will of man, if he were not sure that it is according to the Will of God. Should any Synode of the Church take more upon them, then the Synod of the Apostles did, who enjoined nothing at their owne pleasure, but (^k) onely what they shew to be necessary, because of the Law of Charity? Or should Christians, who (^l) ought not to be children, carried about with every wind, who (^m) should be able to discern both good and evil, (ⁿ) in whom the Word of God ought to dwell plentifully, who are (^o) commanded to beware of men, (^p) not to believe every spirit, (^q) to prove all things, and to (^r) judge of all that is said to them, should they (I say) be used as stocks and stones, not capable of reason, and therefore to be borne downe by naked Will and Authority? yet thus it fareth with us. (^s) *B. Lindsey* will have the will of the Law to rule our consciences, which is by interpretation, *Sic volo, sic jubeo, sit pro ratione voluntas*. He gives us not the reason or equity of the Law, but onely the will of it, to be our rule. (^t) *B. Spotswood* will have us to be so directed by the sentence of our Superiours, that we take their sentence as a sufficient ground to our consciences for obeying. Which is so much as to say, you should not examine the reason and utility of the Law, the sentence of it is enough for you: try no more when you (^u) *ubi su-* hear the sentence of Superiours: test your consciences upon this

fra.

as a

as a sufficient ground: seek no other, for their sentence must be obeyed. And who among us knoweth not, how in the Assembly of *Perth*, free reasoning was shut to the doore, and all eares were filled with the dreadfull pale of Authority? There is this much chronicled in (u) two Relations of the proceedings of the same, howbeit otherwise very different. They who did sue for a Reformation of Church Discipline in England, complained, (x) that they received no other answer but this, *there is a law, it must bee obeyed*, and after the same manner are we used, yet is this too hard dealing, in the judgement of (y) a Formalist, who saith, that the Church doeth not so deale with them whom Christ hath redeemed, *ac si non possint capere quid sit religio sum, quid minus, itaque quæ ab Ecclesia proficiuntur, admonitiones potius & hortationes dici debent, quam leges*. And after he sayes of Ecclesiasticall Authority, *tenetur reddere præscripti rationem*. I graunt (x) saith Paybody, *it is unlawfull to doe in Gods Worship any thing, upon the meere pleasure of man*. Chemnitzius (a) taketh the Tridentine Fathers, for not expounding *rationes decreti*. (b) Iunius observeth, that in the Councell of the Apostles, mention was made of the reason of their decree. And (c) a learned Historician, observeth of the auncient Councils, that there were in them reasonings, colloquies, discussions, disputes, yea, that whatsoever was done or spoken, was called the acts of the Councell, and all was given unto all. Caterius saith (d) *Danæus, quoniam ut ait Tertullianus in Apologetico, iniqua lex est quæ se examinari non patitur; non tam vi cogere homines ad obsequium quam ratione persuadere debent eæ leges, quæ scribuntur à pio nomotheta. Ergo fere sunt duæ cuiusvis legi partes, quemadmodum etiam Plato lib. 4. de legibus scribit, nimirum præfatio & lex ipsa. i. e. iussio lege comprehensa. Præfatio causum affert, cur hominum negotiū sic prospiciatur. Ecclesiasticall Authority should prescribe what it thinks fit, magis docendo, quam iubendo; magis monendo, quam minando*, as (e) *Augustin* ipeaketh. *Non oportet vi vel necessitate constringere, sed ratione & viæ exempli suadere*, (f) saith Gregory Nazianzen, speaking of Ecclesiasticall Regiment. They therefore who give their Will for a Law, and their Authority for a Reason, and answer all the Arguments of opponents, by bearing them downe with the force of a publike Constitution, and the Iudgement of Superiours, to which theirs must be conformed, doe (g) rule the Lords flocke with force and with crueltie, (h) as Lords over Gods heritage.

5. cap. 3. (c) *Epist.* 64. (f) in *apolog.* (g) *Ezech.* 34. 4. (h) *I Pet.* 5. 3.

Alwayes, since men give us no leave to trie their decrees and constitutions, that we may holde fast no more then is good; God bee thanked, that we have (i) a warrant to doe it (without their leave) from his owne Word. *Non numeranda suffragia, sed appendenda* (k) saith *Augustine*. Our Divines hold, that (l) all things which are proposed

(i) *Chem. exam. part. 1. de bon. oper. pag.*

(u) *Perth*
assemb. p. 8.

9. 10. and
B. Lindsay
in the pro-
ceedings set
downe by
him p. 63.

64.
(x) Parks
of the crosse
cap. 5.

sect. 10.

(y) *Camer.*
pral. tom. 1.
de pres. Ec-
cl. contr. 2.

(z) *Apol.*

part. 3.

cap. 1.

sect. 25.

(a) *exam.*

part. 3. de ca-

lib. Sacerd.

pag. 38.

(b) *Ani-*

mad. in Bel.

contr. 3. lib.

4. cap. 16.

(c) *Hist. of*

the coun. of

Trent lib. 2.

(d) *Polis.*

Christ. lib.

Sec. II.

(i) *Thess.*

5. 25.

(k) in *Psal.*

39.

(n) *syn. pur.* by the Ministers of the Church, (m) yea by Oecumenicall Councils, should bee proved and examined; and that when the Guides
theol. disp. 49. thef. 72. of the Church doe institute any Ceremonies as necessary for edifi-
 (n) *Magd.* cation, yet (n) *Ecclesia liberum habet iudicium approbandi aut reprobandi*
cent. 1. l. 2. cas. Nay, the (o) Canon law prohibiting to departe or luerve from the
 c. 4. co. 443. rules and discipline of the Roman Church, yet excepteth *discretionem*
 (o) *decr.* *iustitiæ*, and so permitte to doe otherwise then the Church pre-
 part. 1. diff. scribe, if it be done *cum discretionem iustitiæ*. The Schoolmen also
 12. cap. 1. give liberty to a private man, of proving the statutes of the Church,
 (p) *Aquin* and neglecting the same, if he see cause for doing so, (p) *Si causa sit*
 2. 2. 4. *evidens, per se ipsum licite potest homo. statum observantiam præterire*. If
 147. art. 4. any be not able to examine & trie all such things, *debent omnes posse*,
 (q) *comm.* *Dei iussu: deficiunt ergo sua culpa*, saith Pareus *Si recte probandi facul-*
 in. 1 Cor. *tate destitui nos sentimus, ab eodem spiritu qui per prophetas suos loquitur*
 10. 15. *petenda est*, (r) saith Calvine. We will not then call any man Rabbi,
 (1) *com. in* nor jurare in verba magistri, nor yet be Pythagorean disciples to the
 1. Theff. Church herself, but we will believe her, and obey her, in so farre
 5. 21. only, as she is the pillar and ground of trueth.

C H A P. VII.

That festivall dayes take away our liberty which God hath given us, proved: and first out of the Law.

Sect. I.



Hat which hath beene said against all the controverted Ceremonies in generall, I will now instance of Festivall dayes in particular; and prove both out of the Law and Gospell, that they take away our liberty which God hath given us, & which no humane power can take from us. Out of the Law, we frame this Argument: If the Law of God permit us to worke all the sixe dayes of the week, the law of man can not inhibite us. But the Law of God doth permit us to worke all the sixe dayes of the week. Ergo. Our Opposites deny not the assumption, which is plaine from the fourth commandement, *Six dayes shalt thou labour*, &c. But they would have somewhat to say against the proposition, which we will heare.

(s) *Eecl. pol.*
lib. 5. n. 71.

(s) Hooker tells us, that those things that the Law of God leaves arbitrary and at liberty, are subject to the positive ordinances of men. This (I must say) is strange divinity, for if this were true, then might the Lawes of men prohibite Mariage, because it is left arbitrary, 1 Cor. 7. 36. Then might they also have discharged the Apostle Paul to take wages, because herein he was at liberty, 1. Cor. 9. 11. 12. 13.

Sect. II.

Tilen lendeth the cause another list, and (t) intweareth, that no so-
 (t) *Paraf. ad* ber man will say, *permissionem Dei, principibus suum circa res medias ju*
Scot. c. 16. immi-

imminuere, num enim ob permiffum hominibus dominium in volucres cæli, in pag. 64. pifces mari, & beftias agri, impie fuerint leges principum, quibus aucupii, pifcationis, & venationis libertatem, fubditi aliis indulgent, aliis adi-munt. Anf. That case and this are very different. For every particular man hath not dominion and power over all Foules, Fishes, & Beasts, (else, beside that Princes should have no privileged of inhibiting the use of those things, there should be no propriety of heritage, and possession among subjects:) but power over all these is given to mankind. (u) *Pareus* observeth, *hominem collective intelligi* in that (u) *comm in* place, *Gen. 1. 26.* and (x) *Imius* observeth, *nomen Adam de specie esse in illud locum* *telligendum.* But each particular man, & not mankynd alone, is per- (x) *prælat.* mitted to labour sixe dayes. Wherefore it is plaine, that mans liberty *in eundem* is not abridged in the other case, as in this, because mankynde hath *locum.* dominion over these Creatures, when some men only doe exercise the same, as well as if all men did exercise it.

B. *Lindsey* his answer is no better, *Viz.* (y) That this liberty Sect. III. which God hath given unto men for labour, is not absolute but sub- (y) *Proc. in* ject unto order, For. 1. what tyrannie is there so great, spoyling *Perib. Af-* men wholly of their liberty, but this pretence agreeth to it? for by *semb. part. 3.* order, he understandeth the constitutions of our Governours, as is *pag. 13.* cleare from his preceeding words, so that this may be alleadged for a just excuse of any tyrannie of Governours, (that men must be subject unto order,) no lesse then for taking away from us the liberty of labouring sixe dayes. 2. This answer is nothing else but a begging of that which is in question, for the present question is, whether or not the constitutions of our Governours, may inhibit us to labour all the sixe dayes of the week, and yet he saith no more, but that this liberty of labour must be subject to order, i. e. to the constitutions of Governours. 3. Albeit we should most humbly subject our selves to our Governours, yet we may not submit our liberty to them, which God hath graciously given us, because, (z) we are forbidden to be the servants of men, or (a) to be intangled with the yoke (z) 1. Cor. 7. 23. (a) Gal. 5. 1. of bondage.

Yet we must heare what the Bishop can say against our proposi- Sect. IV. tion. (b) *If under the Law* (saith he) *God did not spoyle his people of liberty,* (b) *ubi supra* *when he appointed them to rest two dayes at Pasche, one at Whisonday, &c. how can the Kings Majesty and the Church, be esteemed to spoyle us of our liberty, that command a cessation from labour on three dayes, &c.* O horrible blasphemy! O double deceitfulnesse! Blasphemy: because so much power is ascribed to the King and the Church over us, as God had over his people of old. God did justly command his people under the Law to rest from labour on other dayes beside the Sabbath, without wronging them, therefore the King and the Church may as justly, and with doing as little wrong, command us to rest likewise: because God by a Ceremoniall Law, did hinder his people

from the use of so much liberty, as the Morall Law did give them; Therefore the King and the Church may doe so also. Deceitfulnesse, in that he saith, God did not spoyle his people of liberty, &c. We know, that by appointing them to rest on those dayes, God did not take away liberty from his people, simply and absolutely, because they had no more liberty then he did allow to them by his lawes, which he gave by the hand of *Moses*, yet he did take away that liberty, which one part of his lawes did permit to them, *Viz.* The fourth Commandement of the Morall Law, which permitted them to labour sixe dayes. The B. knew, that this question in hand, hath not to doe with liberty in the generall notion of it, but with liberty which the Morall Law doth permit. We say then, that God tooke away from his people *Israell*, some of the liberty, which his morall Law permitted to them, because he was the Lawgiver, and Lord of the Law, and that the King and the Church can not doe the like with us, because they are no more Lords over Gods Law, then the people who are set under them.

Sect. V.

But he hath yet more to say against us. If the King (saith he,) may command a cessation from oeconomicall and privat workes, for workes civill and publike, such as the defence of the Crowne, the liberty of the Country, &c. What reason have ye, why he may not injoyne a day of cessation from all kinde of bodily labour, for the honour of God and exercise of Religion, &c. Ans. this kinde of reasoning is most vitious, for three respects, 1. It supposeth, that he who may command a cessation from one kind of labour, upon one of the sixe dayes, may also command a cessation from all kind of labour, but there is a difference: for the Law of God hath allowed us to labour sixe dayes of every week, which liberty no human power can take from us. But we can not say, that the law of God alloweth us sixe dayes of every week, to Oeconomicall and private workes, (for then we should never be bound to put our hands to a publike worke.) Whence it commeth, that the Magistrate hath power left him to command a neccesitation from some labour, but not from all. 2. The Bishop reasoneth from a cessation from ordinary labour for extraordinary labour, to a cessation from ordinary labour for no labour: for they who use their weapons for the defence of the Crowne or liberty of the Country, doe not cease from labour, but only change ordinary labour into extraordinary, and private labour into publike: Whereas our Opposites pleade for a cessation from all labour upon their holy dayes. 3. He skippeth *de genere in genus*: because the King may command a cessation for civill workes, therefore he may command a holy rest for the exercise of Religion, as if he had so great power in Sacred as in Civill things.

Sect. VI.

The B hath yet a thrid dart to throw at us. If the Church (c) saith (c) *ibid.* he, hath power upon occasionall motives to appoint occasionall Fasts or Festivities, pag. 26 27.

vities, may not shew for constant and eternall blessings, which doe infinitely excell all occasionall benefites, appoint ordinary times of commemoration or thanksgiving. *Ans.* There are two reasons, for which the Church may and should appoint Fasts or Festivities upon occasionall motives, and neither of them agreeth with ordinary Festivities. 1. Extraordinary Fasts either for obtaining some great blessing, or averting some great judgement, are necessary meanes to be used in such cases: likewise, extraordinary Festivities are necessary testifications of our thankfulness for the benefits which we have impetrate by our extraordinary Fasts; but ordinary Festivities for constant & eternall blessings, have no necessary use. The celebration of set Anniversary dayes, is no necessary meane for conserving the commemoration of the benefits of redemption, Because we have occasion, not only every Sabbath day, but every other day, to call to minde these benefites, either in hearing, or reading, or meditating upon Gods Word. *Dies Christo dicatos tollendos existimo judicoque* saith (d) *Daneus: quotidie nobis in* (d) *apud* *Evangelii predicatione nascitur, circumciditur, moritur, resurgit Christus*, *Bald. de cas.* 2. God hath given his Church a generall precept for extraordinary Fasts, Joel, 1. 14. and. 2. 15. as likewise for Extraordinary Festivities, to praise God, and to give him thanks in the publike assembly of his people, upon the occasionall motive of some great benefite which by the meanes of our fasting and praying, we have obtained, *Zechar.* 8. 19. with. 7. 3. If it be said, that there is a generall command for set Festivities, because there is a command for Preaching and hearing the Word, and for praising God for his benefites; and that there is no precept for particular Fasts, more then for particular Festivities? I *ans.* albeit there is a command for preaching & hearing the Word, and for praising God for his benefites, yet is there no command (no not in the most generall generality,) for annexing these exercises of religion to set anniversary dayes, more then to other dayes: whereas it is plaine, that there is a generall command for fasting and humiliation, at some times, more then at other times. And as for particularities, all the particular causes, occasions, and times of fasting, could not be determined in Scripture, because they are infinite, as (e) *Camero* saith, But all the particular causes of set fe- (e) *prael. tom,* stivities, and the number of the same, might have been easily deter- 1. *de pos.* mined in Scripture, since they are not, nor may not be infinite: for *Ecc.* the (f) Bishop himselfe acknowledgeth, that to appoint a festivall contr. 2. day for every week; can not stand with Charity, the inseparable (f) *ubi supra* companion of piety. And albeit so many were allowable, yet who pag. 16. seeth not, how easily the Scripture might have comprehended them, because they are set, constant, and anniversary times, observed for permanent and continuing causes, and not moveable or mutable, as Fasts which are appointed for occurring causes, and therefore may be infinit. I conclude, that since Gods Word hath given us a generall

(g) *ag. the Rhem. an- not. on Gal.* 4. 10. Command for occasionall Faſts, and likewise particularly determined ſundry things, anent the cauſes, occasions, nature, and manner of Faſting: we may well ſay with (g) *Cartwrights*, that dayes of faſting are appointed at ſuch times and upon ſuch occasions, as the Scripture doeth ſet forth: wherein becauſe the Church commandeth nothing, but that which God commandeth, the Religious obſervation of them, falleth unto the obedience of the fourth Commandment, as well as of the ſeventh day it ſelfe.

Seſt. VII. The (h) Biſhop preſſeth us with a fourth Argument, taken from (h) *ubi ſupra* the calling of people in great Townes, from their ordinary labours pag. 16. 17. to Divine ſervice. Which Argument (i) *Tilen* alſo beateth upon.

(i) *Paren ad Anf.* There is huge difference betwixt the reſt which is enjoyned upon Scot. 1. 16. on anniverſary Feſtivities, and the reſt which is required, during the time of the weekly meetings for Divine Worſhip. For, 1. Vpon Feſtivall dayes, reſt from labour is required all the day over, whereas

pag. 64. upon the dayes of ordinary and weekly meetings, reſt is required, onely during the time of publike Worſhip. 2. Ceſſation from labour for Prayers or Preaching on thoſe appointed dayes of the week, at ſome occasions may be omitted, but the reſt, and commemoration appointed by the Church to be precifely obſerved upon the anniverſary Feſtivall dayes, muſt not be omitted, in the (k) Biſhops judgment. 3. Men are ſtraitly commanded & compelled to reſt from labour upon Holydayes, but to leave worke to come to the ordinary weekly meetings, they are only exhorted. And here I marke how the Biſhop contradicth himſelfe: for in one place where his Antagoniſt maintaineth truly, that the Craftſman can not be lawfully commanded nor compelled to leave his worke, and to goe to publike Divine Service, except on the day that the Lord hath ſanctified: (l) Hereplieth, if he may be lawfully commanded to ceaſe from his labour, during the time of divine ſervice, he may be as lawfully compelled to obey the command. Who can give theſe words any ſence, or ſee any thing in them ſaid againſt his Antagoniſts poſition, except he be taken to ſay, that the Craftſman may be both commanded and compelled to leave his worke, & goe to Divine Service, on the week dayes appointed for the ſame? Nay, he labourereth to prove thus much out of the 9. head of the firſt booke of Diſcipline, which ſaith: In great Townes, we think expedient that every day there be either Sermon or common Prayers, &c. Where there is nothing of compulſion, or a forcing command, only there is an exhortation. But ere the Biſhop have ſaid much, he forgetteth himſelfe, (m) and tells us, that it were againſt Equity & Charity, to adſtrict the husband-man to leave his plough, ſo oft as the dayes of weekly preaching doe returne, but that on the Feſtivall dayes, reaſon would, that if he did not leave his plough willingly, by Authority he ſhould be forced. Which place confirmeth this difference, which we give, betwixt reſt on the holydayes, and reſt at the times of weekly meeting.

(k) *ubi ſupra* pag. 25.

(l) *ibid.* pag. 17.

(m) *ibid.* pag. 27.

CHAP. VIII.

*That Festivall dayes take away our Christian Liberty,
proved out of the Gospell.*

MY seconde Argument, whereby I prove, that the impos- Sect. I.
sing of the observation of Holy dayes, doth bereave us of
our Liberty, I take out of two places of the Apostle: the
one, Gal. 4. 10. Where he finds fault with the *Galatians*, for observing
of dayes, and giveth them two reasons against them: the one, *vers. 3.*
They were a yoke of bondage which neither they nor their Fathers
were able to beare: another *vers. 9.* They were weake and beggarly
rudiments, not becomming the Christian Church, which is liberate
from the Pedagogicall instruction of the Ceremoniall Law. The
other place is, Col. 2. 16. Where the Apostle will have the *Colossians*,
not to suffer themselves to be judged by any man in respect of an
Holy day, i.e. to be condemned for not observing a Holy-day, for,
(n) *judicare hic significat culpæ reum facere;* and (o) the meaning is: suf- (n) Calv.
fer not your selves to be condemned by those false Apostles, or by com. in illud
any mortall man, in the cause of meate, that is, for meate or drinke *loc.*
taken, or for any Holy-day, or any part of an Holy-day neglected. (o) *Zanch.*
Two other reasons the Apostle giveth in this place, against Festivall com. ibid.
dayes; one, *vers. 17.* What should we doe with the shadow, when we
have the body? another, *vers. 20.* Why should we be subject to hu-
mane ordinances, since through Christ we are dead to them, and
have nothing adoe with them? Now, by the same reasons are our
Holy-dayes to be condemned, as taking away Christian Liberty;
and so that which the Apostle saith, doeth militate as well against
them, as against any other Holy-dayes: for whereas it might bee
thought, that the Apostle doeth not condemne all Holy-dayes, be-
cause both he permitteth others to observe dayes, *Rom. 14. 5.* And
he himselfe also did observe one of the Iewish Feasts, *Act. 18. 21.* It
is easily answered, that our Holy-dayes have no warrant from these
places, except our Opposites will say, that they esteeme their Fe-
stivall dayes holier then other dayes, and that they observe the Ie-
wish Festivities. Neither of which they doe acknowledge; and if
they did, yet they must consider, that that which the Apostle either
said or did hereunto, is to be expounded and understood of bea-
ring with the weake Jewes, whom he permitted to esteeme one day
above another, and for whose cause he did in his owne practise, thus
farre applie himselfe to their infirmity at that time, when they could
not possibly be, as yet, fully and throughly instructed, concerning
Christian Liberty, and the abrogation of the Ceremoniall Law,
because the Gospell was as yet not fully propagated: and when the
Mosaicall

Mosaicall Rites were like a dead man not yet buried, as *Augustinus* simile runnes. So that all this can make nothing for Holy-dayes, after the full promulgation of the Gospell, and after that the Iewish Ceremonies are not onely dead, but also buried, and so, deadly to be used by us. Hence it is, that the Apostle will not beare with the observation dayes in Christian Churches, who have knowne God as he speakes.

Sect. II. The defenders of Holy-dayes, answer to these places which we alledge against them, that the Apostle condemneth the observation of Iudaicall dayes, not of Ecclesiasticall dayes, which the Church instituteth for order and policy: which evasion (p) *B. Lindsey* followeth so hard, that he sticketh not to hold, that all the dayes whereof the Apostle condemneth the observation, were Iudaicall dayes prescribed in the Ceremoniall Law, &c. And this he is not contented to maintaine himselfe, but he will needs father it upon his Antagonist, by such logick forsooth, as can inferre *quidlibet ex quolibet*. The Apostle, comports with the observation of dayes in the weake Iewes, who understood not the fullnesse of the Christian Liberty, especially, since those dayes having had the honour to be once appointed by God himselfe, were to be honorably buried: but the same Apostle reproves the *Galathians*, who had attained to this liberty, and had once left off the observation of dayes. What ground of consequence can warrant such an illation from these premisses, as this which the Bishop formeth, namely, that all the dayes whereof the Apostle condemned the observation, were Iudaicall dayes? &c.

Sect. III. Now for confutation of this forged exposition of those places of the Apostle, we say, 1. If all the dayes whereof the Apostle condemned the observation, were Iudaicall dayes prescribed in the Ceremoniall Law, then doe our Divines falsely interpret the Apostles words against Popish Holy-dayes, and the Papists doe truly alledge, that their Holy-dayes are not condemned by the Apostle. The Rhemists affirme, (q) that the Apostle condemneth onely Iewish dayes, but not Christian dayes, and (r) that we doe falsely interpret his words against their Holy-dayes. (s) *Carthwright* answereth them, that if Paul condemned the observing of Feasts which God himselfe instituted, then much more doth he condemne the observation of Feasts of mans devising. So (t) *Bellarmino* alledgeth, *loquitur ibi Apostolus de iudeorum tantum festis*. (u) *Hospinian* answering him, will have the Apostles words to condemne the Christian Feasts, more then the Iudaicall. (x) *Conradus Vorstius* rejecteth this position, *Apostolus nonnisi Iudaicum discrimen dierum in N.T. sublatum esse docet*, as an Popish error. 2. If the Apostle meane onely of Iudaicall dayes, either he condemneth the observing of their dayes *materialiter* or *formaliter*, i. e. either he condemneth the observation of the same Feasts which the Iewes observed, or the observing of them with such a meaning,

meaning, after such a manner, and for such an end, as the Iewes did. The former, our Opposites dare not hold, for then they should grant that he condemneth their owne *Easter* and *Pentecost*, because these two Feasts were observed by the Iewes. Nor yet can they hold them at the latter, for he condemneth that observation of dayes which had crept into the Church of *Galatia*, which was not Iewish nor Typicall, seeing the Galatians, believing that Christ was already come, could not keep them as figures of his coming, as the Iewes did, but rather as memorials that he was already come, saith (y) *Cartwright*. (y) *ubi supra.*

1. If the Apostles reasons wherewith he impugneth the observation of dayes, hold good against our Holy-dayes, so well as against the Iewish or Popish dayes, then doeth he condemne those, no lesse then these. But the Apostles reasons agree to our Holy dayes. For, 1. according to that reason, *Gal. 4. 3.* they bring us under a Yoke of bondage. (2) *Augustine* complaining of some Ceremonies, wherewith (2) *Epist. 118. ad La.* the Church in his time was burthened, thought it altogether best that they should be cut off, *etiamsi fidei non videantur adversari; quia religionem quam Christus liberam esse voluit, servilibus oneribus premunt.* Yea, he thought this Yoke of servitude greater bondage, and lesse tolerable, then the servility of the Iewes, because they were subject to the burthenes of the Law of God, and not to the presumptions of men. The Yoke and Bondage of Christians in respect of Feasts, is heavier, then the Yoke of the Iewes, not onely for the multitude of them, but because *Christianorum Festa: ab hominibus tantum, iudeorum vero a Deo sunt instituta*, saith (a) *Hospinian*. Have not we then reason to exclaime against our Holy-dayes, as a Yoke of bondage, *Fest. Christ.* heavier then that of the Iewes, for that our Holy dayes are mens inventions, and so were not theirs? The other reason, *Gal. 4. 9.* holdeth as good against our Holy dayes. They are Rudimentall & Pedagogicall Elements, which beseeeme not the Christian Church, for as touching that which (b) *Tilen* objecteth, that many in the Church of the New Testament, are still babes to be fed with milke, it maketh as much against the Apostle, as against us, for by this reason, (b) *Pareus. ad scos. cap. 16. p. 66.* he may as well throw backe the Apostles ground of condemning Holy dayes among the Galatians, and say, because many of the Galatians were babes, therefore they had the more neede of those Elements and Rudiments. The Apostle, *Gal. 4. 3.* compareth the Church of the old Testament, to an infant, and insinuateth, that in the dayes of the New Testament, the infancy of the Church hath taken an end. And whereas it might be objected, that in the Church of the New Testament there are many babes, and that the Apostle himselfe speaketh of the *Corinthians* & *Hebrewes* as babes. It is answered by (c) *Pareus. in telligendum est quod hic dicitur.* (c) *con. in illud locum.* There were also some in the Church of the olde Testament *adulsi fide heros*: but in respect of the state of

- (d) Luk. 7. the whole Church, (d) he who is least in the Kingdome of God, is greater then John Baptist. Lex saith (e) *Beza, vocatur elementa, quia illi velut rudimentis, Deum Ecclesiam suam erudit, postea pleno cornu effudit Spiritum Sanctum tempore Evangelij.* 3 That reason also taken from the opposition of the shadow and the body, Col 2. 17. doth militate against our Holy-dayes: for the Apostle there speaketh in the present time *est omnia*: whereas the Iudaicall Rites were abolished, whereupon (f) *Zanchius* noteth, that the Apostle doth not so much speake of things bypast, as of the very nature of all Rites. *Definiens ergo ipsos ritus in sese, dixit eos nil aliud esse quam umbram.* If all Rites, then our Holy-dayes among the rest, serve onely to adumbrate and shadow forth something, and by consequence, are unprofitable and idle, when the substance it selfe is clearly set before us. 4. That reason, Col 2. 20. doth no lesse irresistably infringe the Ordinances about our Holy-dayes, then about the Iewish; for, if mens Ordinances about things once appointed by God himselfe, ought not to be obeyed, how much lesse should the precepts of men be receaved about such things in Religion, as never had this honour to be Gods ordinances, when their mere Auctority doth limit or adstrict us, in things which God hath made lawfull or free to us.

Sect. IV. Thus we see, how the Apostles reasons hold good against our Holy-dayes: let us see next, what respects of difference the B. can imagine to evidence, wherefore the Iudaicall dayes may be thought condemned by the Apostle, and not ours. He deviseth a double respect: and first (g) he tels us, that the Iewish observation of dayes, was to a typicall use, and whereas it is objected by us, that the converted Iewes did not observe them as shadowes of things to come, because then they had denied Christ: he answereth thus. *Howbeit the converted Iewes did not observe the Iewish dayes, as shadowes of things to come, yet they might have observed them, as memorials of bypast temporall and typicall benefites, and for present temporall blessings, as the benefite of their delivery out of Egypt, and for the fruits of the earth, which use was also typicall.* Anf. 1. This is his owne conjecture onely, therefore he himselfe propoundeth it doubtfully, for he dare not say, they did observe them as memorials, &c. but, they might have observed: to which guessing, if I reply, they might also not have observed them as memorials of those bypast or present benefites, we say as much against him, and as truly, as he hath said against us. 2. His forme of reasoning is very anconth, for to prove, that the observation of dayes by the converted Iewes was to a typicall use, he alleadgeth, that they might have observed, &c. Thus proving a position by a supposition. O brave! 3. There is no fence in his conjecture, for he yeelds, that they did not observe those dayes, as shadowes of things to come, and yet he saith, they might have observed them as memorials of bypast typicall benefites: now they could not observe those dayes

dayes as memoriall of types, except they observed them also, as shadowing forth the antitypes. *Pentecoste* saith (h) *Davenant*, & illa *legis* (h) *com. in datae celebratio*, *Spiritus Sancti missionem*, & *legis in tabuli cordium per eundem Spiritum inscriptionem*, adumbravit. *Scenopogie festum peregrinationem hominis pii per hoc mundi desertum ad caelestem patriam delineabat*, &c. So that the Feast of Pentecost, if it had been observed, as a memoriall of the promulgation of the Law, could not but shadowe forth the sending of the holy Spirit into our hearts, to write the Law in them. And the Feast of Tabernacles, if it had been observed as a memoriall of the benefits, which God bestowed on his people in the wilderness, could not but shadowe out Gods conducting of his children, through the cours of their pilgrimage in this world, to the heavenly Canaan. 4. If Feasts which were memoriall of temporall benefites, were for this reason mysticall, then he must graunt against himselfe, that much more are our Feasts mysticall, which are memoriall of Spirituall benefites, and consecrated to be holy signes & symbols, for making us call to minde, the mysteries of our Redemption. 5. Before this Dispute take an end, we shall see out of the best learned among our Opposites, (i) that they observe the Holy dayes as mysticall, and more mysticall, then the B. here describeth the Iewish dayes to have been, and so we shall see the falshood of that pretence, that they are observed onely for order and policy, and not for mystery. 6. If we would knowe the true reason, which made the converted Iewes to observe those dayes, it was not any mysticall use, but that which made them thinke themselves obliged to other Mosaicall Rites; even *propter auctoritatem legis*, saith (k) *Lunius*: for albeit they could not be ignorant, that these Rites were shadowes of things to come, and that the body was of Christ, in whom, and in the vertue of whose death, they did stablish their Faith, yet they did not at first understand, how such things as were once appointed by God himselfe, and given to his people, as ordinances to be kept by them throughout their generations, could be altogether abolished, and for this cause, though they did condescend to a change of the use and signification of those Ceremonies, as being no more typicall of the Kingdome of Christ, which they believed to be already come: yet still they held themselves bound to the use of the things themselves, as things commanded by God.

Thus much may be collected from *Act. 15. 21*. Where *Iames* gives (l) *com. in* a reason, wherefore it was expedient, that the Gentiles should observe some of the Iewish Rites for a time, as (l) *Calvinus*, (m) *Beza*, (m) *annos*. and (n) *Lunius* expound the place: His reason is, because the Iewes, being so long accustomed with the hearing of the Law of Moses, and such as did preach the same, could not be made at first to understand, how the ordinances which God gave to his people by the hand of Moses, might be cast off and not regarded: which importeth

(h) *com. in Col. 2. 17.*

(i) *infra part. 3. in the arg. of superstition.*

(k) *animad. in Bell. contr. 3. lib. 4. cap. 16. nota 20.*

(l) *com. in illum locum.*
(m) *annos.*
(n) *animad. ad Bell. contr. 3. lib. 4. cap. 16. nota*

as much as I say, namely, that the reason wherefore the converted Jewes were so apt to be scandalized by such as cared not for the Ceremoniall Law, and held themselves obliged to observe the same, was, because they saw not how they could be exempted from the ordinances and statutes of the Law of Moses with which they had been educated and accustomed.

Sect. V.

(o) ubi supra.

Rests the seconde respect of difference given by the B. Further, (o) saith he, *they did observe them with opinion of necessity, as things instituted by God for his worship and their salvation, which sort of observation was legall.* Ans. 1. Be it so: he can not hereupon inferre, that the Apostle doth onely condemne the observation of Iudaicall dayes, for he seeth nothing of observing dayes with opinion of necessity, but simply and absolutely he condemneth the observing of dayes, and his reasons reflexe on our Holy-dayes, as well as the Iewish. 2. Their opinion of necessity, he either refers to the institution, which these dayes once had from God, or else to the use which at that time they had for Gods Worship and their Salvation. That they observed them with opinion of necessity, as things which had been instituted by God, it is most likely: but that they observed them with opinion of necessity, as things necessary for Gods Worship and their Salvation, is more then can be made good; it is more probable, that they observed them merely and simply, for that they had the honour to be instituted by God in his Law. For to say, that they observed them to the same use and end, for which God did institute them, is false; because then they had observed them as types and shadowes of the comming of Christ, and so had denied Christ. 3. If the Apostle condemne the observing of dayes instituted by God, with opinion of necessity, much more doeth he condemne the observing of dayes instituted by men, with such an opinion. And such is the observation of dayes urged upon us. Though the B. pretend, that the observing of our Holy-dayes is not imposed with opinion of necessity, shall we therefore thinke it is so? Nay, Papists

(p) Bell. de Euchar. lib. 6. cap. 13.

doe also pretend, (p) that the observation of their Ceremonies is not necessary, nor the neglecting of them a mortall sinne. I have proved heretofore out of our Opposites their owne wordes, that the Ceremonies in question, (and by consequence Holy-dayes among the rest) are urged upon us with opinion of necessity, and as their words, so their workes bewray them; for they urge the Ceremonies with so exorbitant vehemency, and punish refusers with so excessive severity, as if they were the weightiest matters of the Law of God. Yet they would have us believe, that they have but sober and meane thoughts of these matters, as of circumstances determined for order and policy onely: Iust like (q) a man who casts firebrands and arrows, and yet saith, Am not I in sporte? They will tell us, that they

(q) Proverb. 26. 18. 19.

urge

urge not the Ceremonies as necessary in themselves, but onely as necessary in respect of the Churches determination, and because of the necessity of obeying those, who are set over us. But I pray, is not this as much as the (r) Rhemists say, who place the necessity (r) *annot. on* of their Rites and observances, not in the nature of the things themselves, but in the Churches precept? *Math. 6. 15. sect. 5.*

C H A P. IX.

*Shewing the weaknesse of some pretences which our Opposites
use for Holy-dayes.*

SINCE it hath beene evinced by unanswerable reasons, that Sect. I. Holy-dayes, as now urged upon us, take away our Christian liberty, I will now pull off them, the coat of some figge leaves wherewith they are trimmed up. And first, I hope it will appeare, to how small purpose (s) Dr. Dayemant would conciliate his readers minde to allow of the Churches ordinances about Holy-dayes, Col. 2. 16. (peradventure because he saw all that he had said of that purpose to be too invalide prooffe,) by sixe Cautions, whereby all superstition and abuse, which may ensue upon them, may be shunned. For, whatsoever doth manifestly indanger mens soules, being a thing not necessary in it selfe, at which they take occasion of superstitious abuse, should rather be removed altogether out of the way, then be set about with a weak and easily penerable hedge of some quidditative Cautions, which the ruder sort doe alwayes, and the learned doe too oft, either not understand or not remember. Now (s) B. Lindsey confesseth and puts it out of all doubt, that when the set times of these pag. 7. Solemnities returne, superstitious conceits are most pregnant in the heads of people; therefore it must be the safest course to banish those dayes out of the Church, since there is so great hazard and no necessity of retaining them. (t) *ubi supra*

What they can alleadge for holy-dayes, from our duty to remember the inestimable benefits of our redemption, and to praise God (u) *supra* for the same, (u) hath been already answered. And as touching e. 7. sect. 7. any expediency which they imagine in Holy-dayes, we shall see to (x) *infra* that (x) afterward. *part. 2. c. 2.*

The act of *Parish* Assembly, alleadgeth the practise of the auncient Sect. 11. Church for warrant of Holy-dayes, (y) and *Tilen* alledgeth the judgement of antiquity to the same purpose. (y) *Paran.* *Ans.* The Festivities of *ad Scos. cap.* the Auncient Church can not warrant ours, for, 1. In the purest 16. pag 65. times of the Church there was no Law to tie men to the observation (z) *Cens. 2.* of Holy-dayes. *Observandum est* (z) say the divines of *Maldeburge, cap. 6. col.*

- Apostolos et apostolicos viros, neque de paschate neque de aliis quibuscunque festiuitatibus legem aliquam constituisse.* Socrates (a) reporteth, that men did Celebrat the Feast of Easter, and other Festivall dayes, *Sicuti volunt, ex consuetudine quadam.* Nicephorus (b) saith, that men did celebrat Festivities, *sicuti cuique visum erat, in regionibus passim ex consuetudine quadam per traditionem accepta adducti.* In which place, as the reader will plainly perceave, he opposeth tradition to an Evangelicall or Apostolicall ordinance. (c) Sozomen tells us, that men were left to their owne judgement about the keeping of Easter, (d) Hierome saith of the Feasts, which the Church in his time observed, that they were *pro varietate regionum diversa.* (e) The first who established a Law about any Festivall day, is thought to have beene Pius 1. Bishop of Rome, yet it is marked, that the Asiatican Doctors, did not care much for this constitution of Pius. I conclude with (f) Cartwright, that those Feasts of the Primitive Church *came by custome, and not by commandment, by the free choice of men, and not by constraint.* So that from these, no commendation ariseth to our Feasts, which are not only established by Lawes, but also imposed with such necessity and constraint, as spoyleth us of our liberty; 2. The festivall dayes observed by the Auncient Church, were not accounted more excellent then other dayes: for saith (g) Hierome, *non quod celebrior sit dies illa qua convenimus, &c.* But our festivall dayes are made *aliis diebus celebriores*, yea are taken to be holier then other dayes, as I wil (b) afterwards prove.

Sect. III. Moreover the Proctors for holy-dayes among us, thinke to make advantage of the practise of other reformed Churches, and the judgement of Moderne Divines. But we are to consider, 1. As they have the example of some Churches for them, so we have the example of other Churches for us: for the Church of Geneva in Savoy, and the Church of Strasburge in Germany did abolish Festivall dayes, as

- (i) Io Calv. (i) Calvin writteth. Yea, *In hac tota provincia aboliti fuerunt dies Festi,* saith he. The Church of Zurich in Helvetia did also banish them all away, as (i) Bullinger writteth to Calvins. 2. The practise of the greatest part of the reformed Churches in observing Holy-dayes can not commend them in the Church of Scotland. 1. Because she did spue them out with so great detestation, that she is more bound to abhorre them, then other Churches which did not the like, and I may well apply to them that which (k) Calvins saith of the Ceremonies of the Interim, to Valentinus Pacew. *Vi concedam fetidas illas sordes quibus purgatae fuerunt vestrae Ecclesiae, in rebus mediis posse censeri: earum tamen restitutio eritne res media?* 2. The Church of Scotland is tied yet with another bond, to hate Holy-dayes, of which other Churches are free; for by a solemn oath sworne to the God of Heaven, she hath abjured all Antichristian and Popish Rites, and dedicating of dayes particularly. When (i) Tilson would make answere to this Argument, he

he saith, that mens consciences should not be snared with rash oaths, and superstitious vowes, and if that such bonds be laid on, they should be broken and shaken of. What? calls he this a superstitious vowe, which abjured all superstition and superstitious Rites? or calls he this a rash oath, which upon so sage and due deliberation, so serious advisment, so pious intention, so decent preparation, so great humiliation, was religiously, publikly, solemnly sworn throughout this Land, & that at the strait command of Auctoritie? who is ignorant of these things, except he be a stranger in our Israel? But say the oath had been rashe and temerarious, shall it not therefore oblige? his Iudgement is, it doth not. And so thinks the (m) B. of Win- (m) *Serms.* chester, who teacheth us, that if the oath be made rashly, *penitenda* on Ier. 4. 2. *promissio non perficienda præsumptio*; he had said better thus *penitenda præsumptio, perficienda promissio*. For was not that a very rash oath which the Princes of Israel did sweare to the Gibeonites, not asking Counsell at the mouth of the Lord? Ios. 9. 14. 15. 16. yet it bound both them, Ios. 9. 19. and their posterity some hundreth yeares after, 2 Sam. 21. 1. if the matter then be lawfull, the oath binds, were it sworn never so rashly.

As touching the judgement of Divines, we say, 1. many Di- Sect. IV. vines disallowe of Festivall dayes, and wish the Church were free of them. For the Belgike Churches in their Synod anno 1578. Wished, that the fixedayes might be wrought upon, and that the Lords day alone might be celebrated. And Luther in his book *de bonis operibus* wished, that there were no Feast dayes among Christians but the Lords day. This wish of theirs declareth plainly, that they allowed of no Holy day except the Lords day; yet B. Lindsey must make a fashion of saying something for an answer. This wish (n) (saith he) Luther & the Belgike Churches conceived, out of their discontentment at the number, corrup- (n) *ubi su-* tions, & superstitions, of the Festivall dayes beside the Lords day, as ye doe. *pra pag. 84.* Ans. 1. Their wish importeth a simple and absolute misliking of all Festivall dayes besides the Lords day, and not of their number, and corruptions onely. 2. It is well, that he acknowledgeth both them and us to have reason of discontentment at Holy-dayes, from their corruptions and superstitions. The old Waldenses also (o) (whose (o) *Alsted.* Doctrine was restored and propagated by John Huffle, and Hierome of *in Chronol.* Prauge after Wicliffe, and that with the congratulation of the Church *testium veri-* of Constantinople) (p) held, that they were to rest from labour upon *tatis.* no day, but upon the Lords day. Whereby it appeareth, that Holy-dayes have had adversaries before us. I finde, that they pervert some places which they alleadge against us out of Calvins. (q) Tilen *Aten.* alleadgeth Calvin. Inst. l. 2. c. 8. §. 32. a acknowledging *Silo. apud* *Didot. alt.* *Damasc.* *pag. 707.* *(q) Paren.* *cap 16. pag.* *sequent* *64.* *pag.* *64.*

(r) *Serm at
Perth. As-
semb.*

(f) *ubi su-
pra pag. 83.*

(c) *ibid.
pag. 138.*

(u) *ubi su-
pra pag. 91.*

sequent session, he is speaking of the Lords day against the *Anabap-
tists*, and if any man will thinke, that §. 32. he is speaking of holy
assemblies of Christians in the generall, yet he can see nothing there
of any Festivall dayes beside the Lords day dedicated to holy mee-
tings. There is an other place of *Calvine* abused by (r) *Bishop Spot-
swood*, and (f) *B. Lindsey*, taken out of one of his epistles to *Hallerus*:
which I finde in the volume before quoted, pag. 136. 137. that which
they gripe to in this Epistle, is, that *Calvine*, speaking of the abroga-
tion of Festivall dayes in *Geneva*, saith, *hoc tamen testatum esse volo*,
*si mihi delata optio fuisset, quod nunc constitutum est, non fuisse pro senten-
tia dicturum.* Ans. That which made *Calvine* say so, was not any li-
king which he had to Festivall dayes, for he (r) cal's the abolishing
of them *ordo bene composuit*. But as himselfe sheweth in the following
Epistle which beareth this title. *Cal. Ministro Burenfi, S. D.* The reason,
why he durst scarcely have so determined, if his judgement had
been required, was, because he saw neither end nor remedy for the
prevailing tumult of contention raised about Festivall dayes, and
likely to impede the course of Reformation, therefore *fovende paci
studio*, he professeth, that he durst not make mention of the abroga-
tion of those Holy-dayes. Because he would have tolerated Ho-
ly-dayes, because he durst not at that time, and as the case then
stood, have spoken of the abolishing them, can it be hereupon con-
cluded, that he allowed of them? No sure. But it is observable, how
both these *Prelates* pervert *Calvins* words. *B. Spotswood* alledgeth his
words anent the abolishing of these Festivall dayes, thus: *Ego neque
sua for neque impulsor fui, atque hoc testatum volo, si mihi delata optio, &c.*
Whereas the words in that Epistle lie thus, *ego tamen si neque sua for ne-
que impulsor fui, sic tamen accidisse non moleste fero. Quod si statum no-
stra Ecclesie aequè compertum haberet, non dubitares meo iudicio subscribere.*
Hoc tamen testatum esse volo, si mihi delata optio, &c. The *B.* would have
made his hearers believe, that *Calvine* was not content with the abolishing
of the festivall dayes, whereas his words testify the very contrary. *B.
Lindsey* is as grosse in perverting the end of that Epistle. *Nec tamen
est cur homines adeo exasperentur, si libertate nostra in Ecclesie edificatio
posita utimur, &c.* from which words he concludes, that in *Calvines*
judgement the observation and abrogation of those dayes, is in
the power and liberty of the Church. But the reader will perceive,
that *Calvine* there speaketh only of the Churches liberty to abrogate
Holy dayes, and no thing of her power to observethem, for he is
shewing that howbeit he durst not have given advise to abolish them,
if the decision had been referred to him, yet they had no reason for
them who were offended at the abolishing of them in *Geneva*, be-
cause that Church had done no more then she had power and liberty
to doe for edification, 3. Other Testimonies they produce, which
can not help them much. That which (u) *B. Lindsey* alledgeth out of

Zanchius

Zanchius his confession, maketh him but small advantage, for though *Zanchius* there alloweth of the sanctification of some Festivall dayes, yet writing on the fourth Commandement, he acknowledgeth that it is more agreeable to the first institution, and to the writings of the Apostles, that one day of the week only be sanctified. What meant the (x) B. to say, that this place is falsified & mutilated by his Antagonist? who quotes it not to prove that *Zanchius* disallowed of Festivall dayes, but to prove that in *Zanchius* his judgement, the sanctification of the Sabbath only, & no other day in the week, agreeth best with Divine and Apostolicall institution: was there any need to alledge more of *Zanchius* his words then concerned the point which he had to prove? (y) the B. alledgeth also a Testimony out of *Perkins* on Gal. 4. 10, which makes him but very litle help: For albeit *Perkins* thought good, in some sort to excuse the observing of dayes, in his owne mother Church of England, yet I find in that place, 1. He complaineth that the greatest part respects those Holy-dayes more then they should. 2. He alloweth only the observing of dayes for orders sake, that men may come to the Church to heare Gods Word: which respect will not be enough to the B. if there be not a solemnizing & celebrating of the memory of some of Gods inestimable benefites, and a dedicating of the day to this end & purpose. 3. He saith, that it is the priviledge of God to appoint an extraordinary day of rest: so that he permitteth not power to the Church, for appointing a set, constant, and anniversary day of rest, for such a day becommeth an ordinary day of rest. 4. He preferreth the practise of those Churches of the Protestants, who doe not observe Holy-dayes, because (saith he,) the Church in the Apostles dayes, had no Holy-day beside the Lords day, and the fourth Commandement injoynes the labour of fixe dayes.

The B. meeteth with another answeare in his Antagonist, which crosseth his Testimonies, namely, that howsoever forrain Divines in their Epistles and Councells, spake some times sparingly against Holy-dayes, when their advise was sought of Churches newly-risen out of Popery and greatly distressed, yet they never advised a Church to resume them, where they were removed. The (z) B. objecteth against this answeare, that *Calvine* Epist. 51. adviseth the *Monbelgar- dens* not to contend against the Prince for not resuming (he should have said, for not receiving, if he had translated *Calvines* words faithfully) of all Festivall dayes, but only such as served not to edification, and were seen to be superstitious. Ans. 1. Albeit he spake sparingly against Holy dayes, when he gave advice to that distressed and lately reformed Church, lest the worke of Reformation should have been leited, yet he did not allow Holy-dayes among them. For in (a) another Epistle written to them, he saith, *De pulsū campanarum & diebus festis ita sentimus, ferendas potius esse vobis has ineptias, quam stationem in* col. 592.

qua estis a domino collocati deferendam, modo ne approbetis; modo etiam liberum vobis sit reprehendere; quæ inde sequuntur superstitiones; And this he setteth downe for one of these superstitions, *quod dies a die discernitur;* where also he condemneth both the observing of dayes to the honour of men as superstitious, and the observing of them for the honour of God as judaicall. If holy dayes in *Calvines* judgement be foolries; If he gave adyce not to approve them; If he thought them occasions of superstition; If he held it superstition to distinguish one day from another, or to esteeme one above another; If he call them Iudaicall, though kept to the honour of God; judge then what allowance they had from him. 2. If the P. stand to *Calvines* judgement in that place which he quotteth, he must allow us to refuse some Festivall dayes though enjoined by the Prince. *In festis non recipiendū cuperem vos esse constantiores, sic tamen ut non lugeatis de quibuslibet.* Then he allowed them to contend against some Holy-dayes, though the Prince imposed them. 3. The Church of *Scotland* did remove Festivall dayes in another manner, and bound her selfe never to receive them, by another bond then ever the *Monbelgardens* did; so that having other bonds lying upon us, then other Churches have, we are so much the more straitly obliged, neither to receive Holy-dayes, nor any other Antichristian and Popish Ceremony.

The



The seconde part, *Against the expediency of the Ceremonies.*

C H A P. I.

Against some of our Opposites, who acknowledge the Inconveniency of the Ceremonies, and yet would have us yeeld to them.

THE Archbishop of Saint Andrewes, now Lord Chancellor forsooth, speaking of the fyve Articles concluded at the pretended Assembly of Perth, (a) saith, (a) *Scrm. at Perth.* The conveniency of them for our Church is doubted of by Perth Assembly, but not without cause, &c. novations in a Church seeme in first even in the smallest things are dangerous, &c. had it been by D. Lindsey, in our power to have dissuaded or declined them, most certainly we would, &c. but now being brought to a necessity, either of yeelding, or disobeying him whom for my selfe, I hold it religion to offend, &c. Dr. Burgess (b) confesseth, that some of his side think & (b) *ans. to the repl. pref. pag. 43.* beleeve, that the Ceremonies are inconvenient, and yet to be observed for peace and the Gospels sake; And how many Formalists let us heare their hearty wishes, that the Ceremonies had never beene brought into our Church, because they have troubled our peace, & occasioned great stryfe? When they are demanded why doe they yeeld to them, since they acknowledge great inconveniency in them? They answer; lest by their refusall, they should cast their coall to the fire, to entertaine and increase discord, & lest shunning one inconveniency, they should draw on a greater. Mr. Sprinck saith, (c) *It may be granted, that offence and hinderance to edification, doe arise from those our Ceremonies.* (c) *repl. to the ans. pag. 270.* (d) He confesseth also, That the best Divines wished them to be abolished, as beeing many wayes inconvenient. Notwithstanding, (d) *Casshe hath written a whole Treatise, of the necessity of conformity in such anglic. case of deprivation.* p. 46.

But let us understand, how he proveth, (e) that sometimes it is Sect II.

(f) *ibid.*
pag. 8.

(g) *ibid.* p.
9. 10. 11.

expedient and necessary to conforme unto such burthensome and beggarly Ceremonies, as are many wayes inconvenient, and occasions of sundry evill effects. His principall reason is, (f) That the Apostles by direction of the Holy Ghost, and upon reasons of common and perpetuall equity, did practise themselves, and caused others to practise, yea advised and injoynd (as matters good and necessary to be done) Ceremonies so inconvenient and evill in many maine and materiall respects, as the Ceremonies injoynd and prescribed in the Church of England are supposed to be; whence he would have it to followe, that to suffer deprivation for refusing to conforme to the Ceremonies of the Church of England, is contrary to the doctrine and practise of the Apostles. *Ans.* These Iewish Ceremonies in the use and practise of the Apostles, were no way evill and inconvenient, as himselfe every where confesseth; whereas therefore (g) he tels us, that those Ceremonies were abused to superstition, were of misticall signification, imposed and observed as parts of Gods worship, swerving from the generall rules of Gods word, not profitable for order, decencie, and edification, offensive many wayes, and infringing Christian liberty; he runnes at random all the while: for these things agree not to the Iewish Ceremonies, as they were rightly used by the Apostles themselves, and by others at their advise, but onely as they were superstitiously used with opinion of necessity by the obstinate Iewes, and by the false teachers, who impugned Christian liberty. So that all that can followe upon Mr. *Sprints* Argument, is this, That notwithstanding of the evils and inconveniences which follow upon certaine Ceremonies in the superstitious abuse of them by others, yet if in our practise they have a necessary or expedient use, then (after the example of the Apostles) we may well conforme unto them. Now all this commeth not neere the point, which Mr. *Sprint* undertaketh to prove, namely, That graunting the controverted Ceremonies to be in our use and practise of the same, many wayes evill and inconvenient, yet to suffer deprivation for refusing to conforme to the same, is contrary to the doctrine and practise of the Apostles. And as touching the comparison instituted betwixt our controverted Ceremonies, and these antiquated Ceremonies of the Iewes, practised and prescribed by the Apostles, after the ascension of Christ, and before the full promulgation of the Gospell, many evils there be in ours which could not be found in theirs. For, 1. Ours, have no necessary use and might well be spared: Theirs, had a necessary use for avoiding of scandall, *Acts* 15. 28. 2. Ours, produce manifold inconveniences (whereof we are to speake hereafter) in our use and practise of the same, which is prescribed: Theirs, in the use and practise of the same, which was injoynd by the Apostles, were most expedient, for winning of the obstinate Iewes, *1 Cor.* 9. 20. & for keeping of the weak, *1 Cor.* 9. 22.

And

And for teaching the right use of Christian liberty, to such as were strong in the faith, both among the beleeving Iewes, and converted Gentiles, *Rom. 4. &c. 1 Cor. 8. & 10. 3.* Ours, are proven to be in their nature unlawfull: Theirs, were (during the foresaid space) in their nature indifferent, *Rom 14.6. Gal. 6. 15. 4.* Ours, are imposed and observed as parts of Gods Worship (which we will prove (b) afterward:) Theirs, not so, for where read we, that (during the (h) *Infra* foresaid space) any holinesse was placed in them by the Apostles? *part. 3.* 5. Ours, have certaine mysticall significations. Theirs, not so: for it *chap. 1.* is no where to be read, that the Apostles either practised or prescribed them as significative resemblances of any mystery of the Kingdom of God. 6. Ours, make us (though unnecessarily) like unto Idolaters in their Idolatrous actions: Theirs, not so. 7. Ours, are imposed with a necessity both of practise and opinion, even out of the case of scandall: Theirs, not so. 8. Ours, are pressed by naked will and Authority: Theirs, by such speciall grounds of momentaneous reason, as made the practise of the same necessary for a certaine time, whither the Apostles had injoynd it or not. 9. Ours, are urged even upon such, as in their consciences judge them to be unlawfull: Theirs, not so. 10. Ours, have no better originall then humane and Antichristian invention. Theirs, had their originall from Gods owne institution. 11. Ours, are the accursed monuments of Popish Idolatrie, to be ejected with detestation: Theirs, were the memorials of Mosaicall policy, to be buried with honour. 12. Ours, are pressed by such pretended reasons, as make them ever and every where necessary: Theirs, by such reasons, as did onely conclude a necessity of using them at sometimes, and in some places. 13. Ours, are urged after the full promulgation of the Gospell, and aknowledgement of Christian liberty: Theirs, before the same. 14. Ours, are urged with the carelessse neglect of pressing more necessary duties: Theirs not so. These and other differences, betwixt the controverted, and Jewish Ceremonies, doe so breake the backe of *Mr. Sprins* Argument, that there is no healing of it againe.

His seconde reason, whereby he goeth about to prove, the necessity of conforming to inconvenient Ceremonies in the case of deprivation, (i) he taketh from this ground: That when two duties (i) *ubi sum* commanded of God, doe meet in one practise, so as we can not doe *pra pag. 24.* them both, in this case we must performe the greater duty, and neglect the lesser. Now, whereas he saith, when two duties doe meet, &c. he means not, that both may be duties at once, for then a man shall be so straitned, that he must needs commit a sinne, in that he must needs omit one of the duties. But (as he explaineth himselfe) he calleth them duties, being considered apart: as, to heare a Sermon at the Church on the Sabbath, and to tend a sicke person ready to die at home at the same time, both are duties being considered apart,

but meeting together in our practise at one time, there is but one duty, because the lesser worke binds not for that present. Now he assumes, that the doctrine and practise of suffering deprivation for refusing to conforme to inconvenient Ceremonies, doeth cause men to neglect greater duties, to performe the lesser. For prooffe whereof, he enlargeth a needlesse discourse, tending to prove, that preaching is a greater duty and of higher bond, then the duty of labouring unto fit Ceremonies, or of refusing inconvenient Ceremonies; which can not helpe his cause. That which he had to prove, was, that not to suffer deprivation for refusing of inconvenient Ceremonies, is a greater duty, then the refusing of inconvenient Ceremonies. But it will be said, that to suffer deprivation for refusing of inconvenient Ceremonies, doeth cause men to neglect the preaching of the Word, and that is a greater duty, then the refusing of inconvenient Ceremonies. *Ans.* 1. *Mr. Sprin* himselfe layeth downe one ground, which proveth the refusing of inconvenient Ceremonies to be a greater duty, then the preaching of the Word: for (k) he holdeth, that the substantials of the seconde Table doe overrule the Ceremonials of the first Table, according to that which God saith, *I will have mercy and not sacrifice, Math. 12. 7.* And (l) elsewhere he teacheth; that to tend a sicke person ready to die, is a greater duty, then the hearing of the Word. Now to practise inconvenient and scandalous Ceremonies, is to commit Soule-murther, and so to breake one of the most substantiall duties of the second Table. Therefore according to *Mr. Sprins* owne ground, the refusing of inconvenient and scandalous Ceremonies, is a greater duty, then the preaching of the Word, which is but a Ceremoniall of the first Table, and if the neglect of tending a sicke persons body, be a greater sinne, then to omit the hearing of many Sermons, much more to murder the soules of men by practising inconvenient and scandalous Ceremonies, is a greater sinne then to omit the preaching of many Sermons, which is all the omission (if there be any) of those who suffer deprivation for refusing to conforme unto inconvenient Ceremonies. But, 2. We denie, that the suffering of deprivation for refusing to conforme unto inconvenient Ceremonies, causeth men to neglect, or omit the duty of preaching. Neither hath *Mr. Sprin* alledged any thing for prooffe hereof, except that this duty of preaching can not be done with us ordinarily, as things doe stand, if Ministers doe not conforme: for by order they are to be deprived of their Ministry. Now what of all this? for though by the oppressing power of proud Prelats many are hindered from continuing in preaching, because of their refusing inconvenient Ceremonies, yet they themselves, who suffer deprivation for this cause, can not be said to neglect or omit the duty of Preaching: most gladly would they preach,

(k) *ibid.* p.

52.

(l) *ibid.*

pag. 28.

preach, but are not permitted; And how can a man be said to omit or neglect that, which he would faine doe, but it lieth not in his power to get it done? All the strength of *Mr. Sprins* Argument lieth in this; That forasmuch as Ministers are hindered from preaching, if they doe not conforme, therefore their suffering of deprivation for refusing conformity, doeth cause them neglect the duty of preaching. Which Argument, that I may destroy it with his owne weapons, let us note, (m) that he alloweth a man (though not to suffer deprivation yet) to suffer any civill penalty or externall losse, for refusing of inconvenient Ceremonies commanded and injoynd by the Magistrate. Now, put the case, that for refusing inconvenient Ceremonies, I be so fined, spoiled, and oppressed, that I can not have sufficient wordly meanes for my selfe and them of my household; hence I argue thus, (if *Mr. Sprins* Argument hold good) that forasmuch as I am by strong violence hindered from providing for my selfe, and them of my household, if I doe not conforme, therefore my suffering of those losses for refusing of conformity, doeth cause me to neglect the duty of providing for my selfe, and for them of my family, which neglect should make me worse then an infidell.

(m) *ibid.*
p. 62.

Mr. Sprins now addeth a third, proving, that to suffer deprivation for refusing to conforme to the prescribed Ceremonies, (howbeit many wayes inconvenient, is contrary to the royall law of love: which he laboureth to evidence three wayes. First, he saith, that to suffer deprivation for refusing to conforme, doeth by abstaining from a thing in nature indifferent (such as our Ceremonies (saith he) are proved to be) needelesly deprive men of the ordinary meanes of their salvation, which is the preaching ministry of the Word, &c. Sect. IV. *Ans.* 1. That the controverted Ceremonies are in nature indifferent, neither he, nor any of his side hath yet proven: they suppose, (n) *ibid* p. 63. that they are indifferent, but they prove it not. 2. We denie, that the suffering of deprivation for refusing to conforme to the prescribed Ceremonies, doth deprive men of the preaching of the Word. Neither saith *Mr. Sprins* ought for prooffe hereof, but that which we have already confuted, viz. that as things doe stand, all such as doe not conforme are to be deprived: whence it followeth onely, that the injury and violence of Prelats, (not the suffering of deprivation for refusing to conforme) depriveth men of the preaching of the Word. Secondly, he saith, (o) that the doctrine and practise of suffering deprivation for inconvenient Ceremonies, condemneth both the Apostolicall Churches, and all Churches since their times, because there hath been no Church, which hath not practised inconvenient Ceremonies. *Ans.* It is most false which he saith of the Apostolicall Churches, for those Iewish Ceremonies practised by them, were most convenient, as we have said before. And as for

(o) *pag* 67.

(p) pag. 68.
69.70.

for other Churches in after ages, so many of them as have practised inconvenient Ceremonies, are not herein to be followed by us. Better goe right with a few then erre with a multitude. Thirdly, (p) he saith, That the suffering of deprivation for refusing to conforme, breedeth and produceth sundry scandals. First saith he, It is the occasion of fraternall discord. O egregious impudency! who seeth not that the Ceremonies are the incendiary sparkles, from which the fire of contention hath its beeing and burning? so that conforming, (not refusing) is the furnishing of fewell, and casting of faggets to the fire. Secondly hee alledgeth, that the suffering of deprivation for refusing to conforme, twofold more scandalizeth the Papist then conformity, for he doeth farre more insult to see a godly Minister thrust out, and with him all the truth of God pressed, then to see him weare a Surplice, &c. Thirdly he saith, it twofolde more scandalizeth the Atheist, Libertine and Epicure, who by the painfull Ministers deprivall, will triumph to see a doore opened for him without resistance, to live in Drunkenesse, Whooredome, Swearing, &c. Now, for answer to his seconde and third pretenses, we say: 1. *Mr. Sprint* implieth indirectly, that when non-conforming Ministers are thrust out, Papists, Atheists, Libertines, and Epicures, expect but small Opposition from those conforming Ministers who come in their rowmes. Our Opposites have a skilfull Procter (forsooth) of *Mr. Sprint*. And indeed if Papists and Atheists were so affrayed of Conformists, as of Non-conformists, they would not thus insult. 2. We must distinguish betwixt deprivation and the suffering of deprivation. Papists insult indeed, that their assured friends the Prelates, are so powerfull, as to thrust out from the publike Ministry, the greatest enemies of Popery. But as for the Ministers, their suffering of themselves to be thrust out, and deprived for refusing of Conformity, it is so farre from giving to Papists any matter of insulting, that it will rather grieve them & gall them to the heart, to understad, that sundry powerfull, painefull, and learned Ministers, are so averse from Popery, that before they conforme to any Ceremony of the same, they will suffer for refusall: and that their constancy and courage in suffering for such a cause, will confirme many Professors, in the perswasion of the truth of their Doctrine, which they taught against conforming unto Popish Ceremonies. But to goe on; Fourthly (saith he) it twofolde more scandalizeth such a one, as doth truly feare the name of God, who could be more contented, to enjoy the meanes of his Faith and Salvation with a small inconveniency of some Ceremonies, which he grieveth at, then to loose his Pastor, the Gospell, and the ordinary meanes of his Faith and Salvation. *Ans.* 1. *Mr. Sprint* supposeth, that such a one, as for no respect whatsoever, would be contented with the practise of some inconvenient Ceremonies, doth not truly feare the name of God. And who

is the

is the Puritane now? Is not Mr. *Sprins*, who standeth in such a huge distance from all who are of our mind, and so farre preferreth himselfe and his followers to us, as if we did not truly feare the name of God? Secondly, he supposeth, that when Non-conforming Ministers are thrust out, the ordinary meanes of Faith and Salvation are not dispensed (to the comfort and contentment of such as truly feare the name of God) by those conforming Ministers, who are surrogate in their stead. Which, how his fellowes will take with, let them looke to it. 3. Forasmuch as the feare of God is to depart from evill, therefore such a one as doth truly feare the name of God, in so farre, as he doth feare the name of God, and *quatenus*, he is such a one, will never take well with the practise of inconvenient Ceremonies, which is not a parting from, but a cleaving unto evill. 4. They, who truly feare the name of God, are indeed scandalized by the Prelates their depriving of Ministers for refusing to conforme: but by the Ministers, their suffering of deprivation for this cause, they are not scandalized, but edified. But sixthly saith Mr. *Sprins*, it offendeth the Magistrate, by provoking him (perswaded and resolved as he is) to disgrace these otherwise well deserving Ministers, and to strike them with the Sword of Authority. *Ans.* Our refusall to conforme to inconvenient Ceremonies, beeing a necessary duty, if the Magistrate be provoked therewith, we are blamelesse: neither can it any otherwise provoke him to disgrace those well deserving Ministers, then *Moses* his seeking of liberty for Israell to goe and serve God according to his will, provoked *Pharaoh* the more to oppresse them; or then Christs preaching of the truth, and his abstaining from the superstitious Ceremonies of the Pharisees, provoked them to disgrace him, and plot his hurt. Howbeit we are not ignorant, that the Magistrate is not provoked by our refusing to conforme, except as it is misreported, misdeemed, and misconstrued to him by the false Calumnies of our Adversaries: which beeing so, he is not incited by our deed, but by theirs.

Now sixthly saith Mr. *Sprins*, it unjustly condemneth the Harmony of all true Churches that ever were Primitive, and Reformed, and all sound Teachers of all times and places, whose universall Doctrine it hath been, that conformity to inconvenient Ceremonies is necessary, in case of deprivation. *Ans.* That the Ceremonies practised by the Apostles and Apostolike Churches were not inconvenient, it hath been already shewed. That since their times, sundry Churches both auncient and reformed have practised inconvenient Ceremonies, we denie not: yet (q) Mr. *Sprins* himselfe will not defend all the practises of those Churches, whose practise he alledgeth against us. But that all sound Teachers, of all times and places, have taught the necessity of conformity to inconvenient Ceremonies, in case of deprivation, hee neither doeth, neither can make good.

It is but a bare and a bolde affirmation to deceive the minds of the
 (r) *Hist. of* simple. (r) Did not the good olde *Waldenses*, notwithstanding of all
 the *Waldens.* the hot persecutions raised against them, constantly refuse to con-
 p. *ars.* 3. lib. forme unto any of those Ceremonies of the Church of *Rome*, which
 1. cap. 6. they perceaved to have no necessary use in Religion, and to occa-
Thuan. Hist. sion superstition, rather then to serve for edification? And we ve-
 lib. 6. pag. rily rejoyce to be ranked with those *Waldenses*, of whom (s) a Popish
 189. Histeriographer speaketh thus: *Alii in libris Cathari dicuntur, quibus*
 (s) *Thuan.* *respondent qui hodie in Anglia puriorem doctrinam prae se ferunt.* Morco-
 ibid. p. 186. ver, it can not be unknowne, to such as are acquainted with the Hi-
 (t) *Alsted.* story of the Reformation, how that not *Flacius Illiricus* onely, but
Chronol. Ro- (t) many others, among whom was (u) *Calvine*, and (x) the *Magde-*
 lb. p. 550. *burgian* Doctours, and (y) all the Churches of nether *Saxonia* subject to
 (u) *see his* *Maurice*, opposed themselves to those inconvenient & hurtfull Ce-
treatise enti- remonies of the *Interim*, urged by the *Adiaphorists*. And howsoever
 tled vera they perceaved many great & grievous dangers, ensuing upon their
Ecclesiæ refusing to conforme to the same, yet they constantly refused: and
 reformatio- (z) many Ministers suffered deprivation for their refusal. Besides,
 dæ r. tio. do not our Divines require, that the Churches Canons, even in ma-
 (x) *Alsted.* tters of Rite, (a) be profitable to the edification of the Church; and (b) that the
 ibid. observat. of the same, must carry before it a manifest utility;
 (y) *Sleid.* (c) that in Rites and Ceremonies the Church hath no power to de-
 com. lb. 21. struction, but only to edification? Doe they not (d) put this clause
 pag. 388. in the very definition of Ecclesiasticall Rites, that they be profitably
 (z) *Sleid. ib.* ordained; considering, that otherwise they are but intollerable mis-
 pag. 393. orders and abuses? Doe they not teach, (e) that no idle Ceremony,
 (a) *Polan.* which serveth not unto edifying, is to be suffered in the Church; and
Synt. lib. 7. (f) that Godly bretheren are not holden to subject themselves unto
 cap. 17. such things, as they perceave neither to be right nor profitable?
 (b) *Calv.* (g) That whatsoever either would scandalize our brother, or not be
 last. l. 4. c. profitable to him for his edification, Christians for no respect must
 10 §. 32. dare to meddle with it? Doe they not stande so much upon expedien-
 (c) *Chem.* cy, that this tenent is received with them? That the negative precepts
exam. part. of the Law, doe binde, not only at all times, but likewise to all ti-
 2. p. 121. mes, (whereupon it followeth, that we may never doe that which is
 (d) *Fommer.* inconvenient or scandalous,) And that the affirmative precepts
theol. lib. 2. though they bind at all times yet not to all times, but only *quando ex-*
 cap. 2. *pediit*; (Whereupon it followeth, that we are never bound to the prac-
 (e) *Pareus* tise of any duty commanded in the Law of God, except only when
 in 1. Cor. it is expedient to be done?) But (h) *Mr. Sprunt* excepteth against this
 14. 26. rule, that it is not generally true; for evidence whereof, he alledgeth
 (i) *Ioh.* many things, partly false, partly impertinent, upon which I holde
Calv. epist. it not needfull, here to insist. As for such examples objected by him,
 & resp. col. as carry some shewe of making against this rule, which he dare not
 478. (g) *Calv. in 1. Cor. 10. 23. Taylor on Tit. 1. 15. pag. 295. (h) ubi supra pag. 55.*
 admit,

admit, I will make some answere thereto. He saith, that some times even negative precepts have beene lawfully violated: for these precepts were negative; none but Priests must eate shew-bread, yet David did lawfully violate it: Thou shalt doe no worke upon the Sabbath; yet the Priests brake this, and are blamelesse: let nothing of Gods good creatures be lost; yet Paul and his company did lawfully cast away their goods in the ship, to save their lives, &c. *Ans. Mr. Sprins* might easily have understood, that when Divines say, the affirmative precepts bind at all times, but not to all times, the negative precepts both at all times; and to all times, they ever meane, *specie actionis manens eadem*: so long as a action forbidden in a negative precept, ceaseth not to be evill, as long the negative precept bindeth to all times: whereas even whiles an action commanded in an affirmative precept, ceaseth not to be good, yet the affirmative precept bindeth not to all times. So that the rule is not crossed by the alledged examples; for Davids eating of the shewbread; the Priests labour upon the Sabbath; and Pauls casting of the goods into the sea; were not evill, but good actions (the kind of the action beeing changed by the circumstances.) In the meane time, the foresaid rule still crosseth *Mr. Sprins* tenet. For he holdeth, that even whiles certaine Ceremonies remaine evill in their use, and cease not to be scandalous and inconvenient, yet we are not ever bound to abstaine from them, but may in the case of deprivation practise them. Which directly contradiceth the rule.

The position therefore which we maintaine against *Mr. Sprins*, and Sect. VI. from which we will not depart the breadth of one naile, is this, that we can never lawfully conforme (no not in the case of deprivation) unto any Ceremony which is scandalous and inconvenient in the use of it. For further confirmation whereof, we say, 1. Every negative precept of the Law of God binde:h to all times, in such sort, that the action which it forbiddeth, (so long as it remaineth evill, & the kinde of it is not changed,) can never lawfully be done. Therefore, forasmuch as to abstaine from things scandalous and inconvenient, is one of the negative precepts of the Law of God, and the Ceremonies wherunto *Mr. Sprins* would have us to conforme in the case of deprivation are, and remaine scandalous and inconvenient in our practise and use of them, according to his owne presupposall; It followeth, that the use and practise of the same is altogether unlawfull unto us. 2. That which is lawfull in the nature of it, is never lawfull in the use of it, except only when it is expedient for edification, as teacheth the Apost. 1. Cor. 6. 12. & 10. 23. The Corinthians objected that all indifferent things were lawfull (i) The Apostle addeth a limitation, *esse licita quatenus conducunt*, they are lawfull to be used in so farre as they are expedient. 3. It is the Apostles commandment, (k) let all things be done unto edifying: Therefore whatsoever

(i) *Parvus.*
in. 1. Cor.
6. 12.
(k) 1. Cor.
14. 26.

- (l) 1. Cor. 8. 13. is not done unto edifying, ought not to be done. 4. (l) The Apostle saith, if *meate make my brother to offend, I will eat no flesh while the world standeth*. Now put the case the Apostle had been hindred from preaching the Gospell, for his precise abstaining from those meats, whereat his brother would be offended, would he in that case have eaten? Nay, he saith peremptori'y, that whiles the world standeth he would not eat. 5. Say not (m) our Writers, that we must see and abstaine from every thing which is not expedient for the edification of our brother? And doth not the Bishop of (n) *Winchester* teach, that in our going out, & comming in, and in all our actions, we must looke to the rule of expediency? And saith not Bishop (o) *Spotswood*, it is not to be denied, but they are Ceremonies, which for the inconveniency they bring, ought to be resisted? 6. Dare Mr *Sprint* deny that which Ames (p) saith he heard once defended in Cambridge, viz. that *quicquid non expedit, quantum non expedit, non licet? whatsoever is not expedient, in so farre as it is not expedient, it is not lawfull*. Doeth not (q) *Parrus* likewise shewe out of *Augustine*, that such things as are not expedient, but scandalous, and doe not edify, but hurt our brother, *fiunt ex accidenti illicita & peccata, proinde vitanda*? 7. To conforme unto inconvenient and scandalous Ceremonies, in the case of deprivation, is at the best, to doe evill that good may come of it: which was the pretence of those Councillours, of Pope *Pius* the 5. (r) who advised him to suffer stewes at *Rome*, for preventing a greater evill of abusing chaste women and honest matrons. So the *Pseudo-Nicodemites* alledge for their abstaining from flesh upon the dayes forbidden by the Church, that this they doe for shunning a greater evill, which is the scandal of Papists. (s) Our Divines answer them, that evill ought not to be done that good may come of it. But saith (t) Mr *Sprint*, this rule (u) of the Apostle must be limited, and in some cases holdeth not: for a man may for doing of good, doe that which is evill in use, circumstance, and by accident, so it be not simply and in nature evill. *Ans.* 1. he begges the thing in question: for that rule is alledged against him to prove, that nothing which is evill in the use of it, may be done for any good whatsoever. 2. The difference betwixt that which is simply evill, and that which is evill in use and by accident, is in that the one may never be done, the other is unlawfull only *pro tempore*: but in this they agree, that both are unlawfull; for (x) that which is evill by accident, whiles it is such, is unlawfull to be done, no lesse then that which is in nature evill. 3. Divines hold (y) absolutely, that *inter duo vel plura mala culpa* (such as things scandalous & inconvenient) *nullum est eligendum* (z) That though in evils of punishment, we may chuse a lesser, to shunne a greater, yet in evils of fault, election hath no place, neither may we doe a lesser fault to shunne a greater, *nec ullum admittendum malum, ut evitetur aliud quod bonum, sive per se sive per accidens*; But let us heare what Mr. *Sprint* can say to the contrary. He attedgeth, the Priests their breaking of the
- (m) *Calv.*
in 1. Cor.
10. 23. &
Parvus ibid.
(n) *Serm. on*
10. 16. 7.
(o) *Serm.*
at Perth.
assim.
(p) *fresh*
sute cap. 2.
pag. 12.
(q) *In*
1 Cor. 10.
23.
(r) *Thuan.*
hist. lib. 39.
pag. 367.
(s) *Parvus*
in 1. Cor.
8. 13.
(t) *pag. 44.*
45.
(u) *Rom. 3. 8.*
(v) *Parvus*
in 1. Cor.
10. 23.
(y) *Alsted.*
theol. cas. 6.
12 p. 199.
(z) *Parvus*
in *Rom.*
3. 8.

Sabbath, *David* his eating of the shewbread, and the Apostles their practising of very hurtfull Ceremonies; all which things beeing unlawfull, were done lawfully to further greater duties.

We have answered already, that the Priests their killing of the sacrifices on the Sabbath, and *David*s eating of the shewbread, were not unlawfull, because the Circumstances changed the kinde of the actions. Also, that the Iewish Ceremonies used by the Apostles, were in their practise, no way hurtfull, but very profitable. *Mr. Sprin* alledgeth another example out of. 2. *Chron.* 30. 18. 19. 20. 21. To performe Gods worship not as it was written, was a sinne (saith he,) yet to further Gods substantiall worships, which was a good thing, was not regarded of God. *Ans.* One can not guesse from his words, how he thought hereto frame an Argument, which might conclude the lawfulness of doing some evill, that some good may come of it. Howsoever, that we may have some light in this matter, let us distinguish betwixt these two things, 1. The peoples legall uncleanness, when they came to eat the Passeever. 2. Their adventuring to eat it, notwithstanding their uncleanness. That they were at that time uncleane, it was a sinne. But whiles they prepared their hearts truly to seek God, and repented of their uncleanness, that in this case they adventured to eat the Passeever, was no sinne: because it is the will of God, that such as prepare their hearts unfainedly to seeke him, lament their wants, and repent for that they are not so prepared and sanctified for his worship as they ought, (there being no other thing to hold them backe, beside some defect of sanctity in themselves) notwithstanding of any defect which is in them, draw near to him in the use of his holy ordinances. As touching the former, no man will say that they choosed to be uncleane, that they might further Gods worship. But as for the latter, repenting of their uncleannes, they choosed to keep the Passeever, this they did to further Gods worship, and this was no sinne, especially if we observe with *Tremellius*, that it is said *vers.* 20. The Lord healed the people, that is, by the vertue of his Spirit purified & cleansed them, so that, that which was lame, was not turned out of the way, but rather made straight and healed.

And now we leave *Mr. Sprin*, who hath not only conformed to Sect. VII. the controverted Ceremonies, even upon presupposall of their Inconveniency, but (a) hath also made it very questionable, whether in the case of deprivation he ought to conforme to sundry other Popish Ceremonies, such as shaven Crowne, holy water, creame, spittle, salt, and I know not how many more, which he comprehendeth under &c. all his pretenses of greater inconveniencies following upon not conforming, then doe upon conforming, we have hitherto examined. Yet what saith (k) *B. Spotswood* to the cause? He also alledgeth there

(a) p. 210.
211.

(k) ubi supra.

is a great inconveniency in the refusing of the Ceremonies, namely, the offending of the King. But for answere unto this, looke what is the largest extent of the Princes power and priviledge in matters belonging unto Gods worship, which either Gods Word, or the judgment of sound Divines doth allow to him, none shall be found more willingly obsequious to his commandements then we. But as touching these Ceremonies in question, we are upon evident grounds perswaded in our consciences, that they are both unlawfull, and inexpedient for our Church: and though they were lawfull in them-

(l) *Bald. de. cas. consc. lib. 4. cap. 11. cas. 3.*

selves, yet we may answere as the (l) oppugners of the *Interim* replied to those who urged yeelding to the Ceremonies of the same, Surplice, Holy dayes, Tapers, &c. because of the Emperours commandement. That the question is not about things indifferent, but about a maine Article of Faith, namely Christian Liberty, which admitteth not any yoke to be imposed upon the conscience, no not in things indifferent. Our gracious Prince who now by the blessing of God happily raignes over us, will not (we assure our selves) be offended at us, for having regard to our consciences, Gods owne duties placed in our soules, so farre, that for all the world we dare not hazarde their peace and quiet, by doing any thing with their repugnance and averfation; Wherefore, we are more then confident, that his M. will graciously accept from us, such a reasonable Apology,

(m) *Sleid. com. l. 21. p. 381.*

as (m) they of *Straesburge* used to *Charles the 5.* *Quantum omnino fieri potest, parati sumus tibi gratificari, non solum Civilibus, verum etiam in rebus Sacris. Veruntamen oramus invicem, ut cogites, quoniam sui facti rationem oportet unumquemque Deo reddere, merito nos de salute nostra sollicitos esse, & providere nequid contra conscientiam à nobis fiat.*

(n) *ib. l. 25. p. 485.*

And (n) as the citates of *Germany* to *Ferdinand*, when they besought him only not to grive nor burthen their Consciences. *Te quidem sumum & à Deo nobis datum Magistratum agnoscimus, & libentissime quidem, ac nihil est omnium rerum, quod non possis aut debeas à nobis expectare, sed in hac una re propositum te nobis esse flagitamus.* If these hoped that Popish Princes would accept such answears from them, shall not we? O shall we not be perswaded! that the defender of the faith, will not refuse to take them from us? especially seeing his M. shall ever find, that he hath none more Loyall and true Subjects, who will more gladly imploy and bestow, their Lives, Lands, Houses, Holdes, Goods, Gear, Rents, Revenues, Places, Priviledges, Meanes, Moities, and all, in his Highnes service, and mantainance of his Royall Crowne; and moreover, have so deeply conceived a strong and full perswasion of his Majesties Princely vertues, and much renowned propension to Piety, and Equity, that they will urge their consciences, by all good and lawfull meanes, to assent unto every thing which he enjoynes, as right and convenient, and when the just averfation of Conscience upon evident reasons is invincible, will notwithstanding be more willing

willing to all other duties of subjection, and more averſe from the leaſt ſhew of contempt.

C H A P. II.

Againſt thoſe of our Oppoſites, who plead for the Ceremonies, as things expedient.

AS for thoſe who alledge ſome conveniency in the Ceremonies, Sect. I. they ſay more then can abide the prooffe of reaſon, which the induction of ſome particulars ſhall demonſtrate. (o) Dr. Mortone alledgeth for the Surplice, that the difference of outward (o) partic. garments can not but be held convenient, for the diſtinguiſhing of *deſ. cap. 1.* Miniſters from Laicks, in the diſcharge of their function. *Anſ.* This ſect. 1. conveniency is as well ſeen to, without the Surplice. If a man having a blacke gowne upon him, be ſcene exerciſing the function of a Miniſter, it is very ſtrange, if any man thinke him not ſufficiently diſtinguiſhed from Laicks. The act of *Perib.* anent Confirmation and Biſhoping of Children, would make it appeare, that this Ceremony is moſt profitable, to cauſe young Children in their tender years, drinke in the knowledge of God and his Religion; *Anſ.* 1. If this Rite be ſo profitable for the inſtruction of Children, then why doe Prelats appropriat it to themſelves, who uſe to be employed in higher affaires, that permit them not to have leaſure for exact Catechiſing of Children? Or, 2. Though they might attend the diſcharging of this duty; why ſhould it be made their peculiar? Is not the pariſh Miniſter able to Catechiſe them? Or, 3. If it muſt depend upon Prelats, and wait upon their leaſure; what hath impoſition of hands adoe with Catechiſing? 4. How comes it, that Children who are not Biſhopped, are as well Catechiſed, as they who are Biſhopped.

Tilen (p) ſetteth out the expediency of Holy-dayes, for imprinting in the minds of people, the ſence and knowledge of the benefits (p) *Paran.* of Redemption. *Anſ.* 1. There is no meane ſo good for this purpoſe, *v. 16. p. 65.* as Catechiſing and Preaching, out of ſeaſon & in ſeaſon. 2. What could he ſay unto them, who have attained his end without his meane? I find people better inſtructed, and made more ſenſible of thoſe benefites, where the Feaſts are not kept, then where they are. 3. Thinke they their people ſufficiently inſtructed in the grounds of Religion, when they heare of the Nativity, Paſſion, &c. What courſe will they take for inſtructing them in other principles of faith? Why doe they not keepe one way, and inſtitute a Holy-day for every particular head of Catechiſe? But

(q) *Proc. in
Perth. as-
sem. part.
3. pag. 7.*

But B. *Lindsey* thinks yet to let us see a greater expediency for observing Holy-dayes. Certainly (q) saith he, nothing is so powerfull to abolish prophanesse, and to roote out superstition of mens hearts, as the exercise of Divine Worship, in Preaching, Praying and Thanksgiving, chiefly then when the superstitious conceits of merite and necessity, are most pregnant in the heads of people; as doubtlesse they are, when the set times of Solemnities returne; for then it is meete to lance the oposteme, when it is ripe.

Ans. This is a very bad cure; and is not onely to heale the wound of the people slightly, but to make it the more inveterate & festered. I might object, that little or nothing, is preached or spoken by him and his companions at the revolution of those festivities, against the superstitious keeping of them; but though they should speake as much as can be against this superstition, their lancing being in word onely, and not indeed, the recidivation will prove worse then the disease. The best lancing of the oposteme were, not to observe them at all, or to preach against them, which are tried to worke this effect more powerfully, then the Bishops cure hath done; for all know, that there is none so free of this superstition, as those who observe not the Holy-dayes.

Señ. III.
(r) *ibid. p.
121.*

The same (r) Prelate pleadeth for the expediency of giving the Communion to the sicke in private houses, because he thinks they should not want this meane of comfort: As if the wanting of the Sacramentall Signes, not procured by a mans owne negligence or contempt, could stop or stay the comforts of the holy Spirit, Nay, it is not so: we have seene some who received not the Communion in time of their sicknesse, end more gloriously and comfortably, then ever we heard of any, who received the Sacrament for their *viaticum*, when they were a dying. (s) *Paybody* thinks kneeling in the act of receaving the Communion, to be expedient for the reverend using and handling of that holy Sacrament, and that much reverence ariseth to the Sacrament from it. *Ans.* I verily believe, that more reverence ariseth to the Sacrament from kneeling, then is due to it; But I am sure, there is no lesse true reverence of that holy Sacrament, among such as kneele not in the receaving of it, then among such as doe kneele. I hope it is not unknowen, how humbly and reverently many sincere Christians, with feare and trembling, doe addresse themselves to that most holy Sacrament; who yet for all the world, would not kneel in receaving it. Thus we see, that these expedencies pretended for the Ceremonies, are attained unto as well and better without them, then by them. But I will goe forward, to shew some particular inconveniences found in them.

(s) *Apol.
part. 3. cap.
3. sect. 45.
and 51.*

C H A P. III.

*That the Ceremonies are inexpedient, because they are
preparatives for greater evils.*

First then, the Ceremonies are inexpedient, because our most holy Faith, for which we should earnestly contend, receaveth no small harme and prejudice, and is like to receave still more and more by their meanes. Our case is not much different from the estate of the Churches in *Germanie*, when *Charles the 5.* caused the booke called *Interim* to be published, (t) expediency (t) *Slid.* then was pretended, of settling the peace of *Germanie* by this as the *com. lib. 20.* best way: but it produced a very great inconveniency, and in stead *p. 365.* of effectuating peace, it brought forth a hotter contention, as well *371. Alfid.* between the Protestants themselves, as between them and Papists. *in Chronol.* Expediency is now no lesse pretended for the Ceremonies, yet no *Religionis* more truly. But before the bad effects of the *Interim* were seene, *an. 1548.* the wiser sort of Protestants (u) wrote against it, and warned men, (u) *Slid.* *ut ab eo tanquam a praesentissima peste sibi caverent.* Notwithstanding *com. lib. 21.* that the Emperour had straitely inhibite all impugning of it. And *p. 377.* *Slidane* tels us, the reason which made them so milike it, was, (x) be- (x) *ibid. p.* cause they thought such as were upon that course, were opening a *388.* way to the Popish Religion, *per adiaphora seu res medias*, and (y) be- (y) *ibid. p.* cause they wished to retaine the saving Doctrine *puram & salvam a* *393.* *technis illorum, qui nunc dum Ceremonias restaurare videri volunt, colluviem totam doctrinae Pontificiae rursus introducunt.* The like reason have we to milike Conformity with Antichrist, in these Ceremonies which are obruded upon our Church; for may we not justly feare, that hereby we shall be drawne on, to conforme with him also in dogmaticall and fundamentall points of Faith? Nay, what talke I of feare? we have already seen this bad consequence in a great parte, for it is well enough known, how many Heterodoxe Doctrines, are maintained by Formalists, who are most zealous for the Ceremonies: anent Univerfall Grace, Free-Will, Perseverance, Iustification, Images, Antichrist, the Church of *Rome*, Penance, Christ his Passion & descending into Hell, necessity of the Sacraments, Apocrypha bookes, Christs presence in the Eucharist, assurance of Salvation, &c. Their errors about those heads we will demonstrate, if need be, to such as doubt of their minde. In the meane time it hath been preached from Pulpits among our selves; That Christ died for all alike; That the Faithfull may fall away from Grace; That Iustification is a successive action; That none can be assured of Salvation in this life; That Images in Churches are not to be condemned; That Christ descended locally unto the place of the damned; That

the Pope is not Antichrist; That Rome is not Babylon the Whoore; That the Government and Discipline of the Church must alter like the French fashion, at the will of Superiours; That we should not runne so farre away from Papists, but come as neare to them as wee can; That abstinence and Almes, are satisfactions or compensations for sinne. These and sundry such like tenets, have not been spoken in a corner.

Se^ct. II. How farre Conformity to the Ceremonies of the Church of Rome, hath drawn Conformists of greatest note, to conforme to her Faith also, I may give instance in the Archbishop of Spalato, (z) He holds, that many Rites of the Romane Church are auncient and approveable, that others, though neither auncient nor universall, yet because of Custome should bee tollerated; and that few onely are either to be abolished, or by some prudent and easy way, purged and refined. Now, will we know how farre this unity in Ceremonies, drew him to a unity in substance, then let us heare, what is his verdict of Protestants, as well as of Papists, who suffer for their Religion. (a) *Certe potius martyres mundi, quam Dei sint, qui ex utraque parte sub titulo conscientie sanguinem frustra fundunt: quasi vero fides & Religio Romana, & Fides ac Religio protestantium sunt duas Fides & due Religiones, &c.* (b) He tels us moreover, that if the Protestants will not have peace with those whom they call Papists, & communicate with them, then are they Schismatiques, and are not in the true Church. And in the declaration of the motives, whereupon he undertooke his departure out of the territory of Venice, he expresseth his judgement of such bookes as are framed against the Doctrine of the Church of Rome, that he held them above measure detestable. Neither doth he stand alone in this pitch, for among the sect of Formalists, is swarming a sect of Reconcilers, who preach and professe unity with the Church of Rome in matters of Faith. For example, (c) they say, that that which the learned Papists holde concerning Iustification, is Orthodoxe, and therefore they will not contend against them, except it be for their contending with us, who doe agree with them.

Se^ct. III. These Reconcilers are too farre on in the way to Popery already. But if they will be fully reconciled with Papists, they must transport themselves altogether into their tents, because Papists will not come forth to meet them midway. The *Institutes of Germany* is ded to Reconciliation, yet the Papists wrote against it. *Cassander* sought this Reconciliation, but (d) *Bellarmine* confuteth his opinion. The Archb. of Spalato was upon the same course of Reconciliation, but his bookes were condemned as Heretical, in the decree given at Rome, an. 1616, by the congregation of Cardinals deputed by Pope Paul the 5. for the making and renewing of the Index, of prohibited bookes. (f) The *Rhemists*

tell us:

tell us, that they will avoide not onely our opinions, but our very words which we use: our adversaries professe, that they reject some expositions of certaine places of Scripture, against which they have no other reason, but because they are our expositions. Are their mindes so aliened from us? and must we be altogether drawne over-
 stayes to them? Are they so unwilling to be recóiled to the prejudice of their errors? And shall we be so willing to be reconciled with them to the prejudice of the trueth? O strange and monstrous invention! That would reconcile Christ with Antichrist; agree the temple of God and Idols; mixe light and darkenesse together. (g) Hee had good reason for him who objected to the Archbishop of Spalato, that *qui ubique est, nusquam est*. For in stead of reconciling Protestants and Papists, they make themselves a third partie, and raise more controverly. O *bellua multisorum capsum*!

(g) *Rep. Eccl. lib. 7. cap. 12. n. 134.*

Thus we perceave, what prejudice hath arisen, and yet arise:h, to the true and saving Doctrine, by the meanes of symbolizing with the Church of Rome in these Ceremonies. But because some Formalists approve not of this course of Reconciliation, they (I knowe) would purge the Ceremonies of the blame of it; I will therefore shew, that Reconcilers are set forward in their course of Reconciliation, by meanes of the Romane Rites remaning in Reformed Churches. Sect. IV.

G. Gassander in his booke *de officio pij viri*, relates unto us, how hee was entered into this course, and conceived this purpose of Reconciliation: and tels, that from his youthood hee was most obervant of Ecclesiasticall Ceremonies, yet so, that hee abhorred all superstition. And when he had read the Writers of that age, who promised some Reformation and Repurgation of superstitious worships and absurd opinions, he saith, *mirè illorum institutum placuit: qui tamen ita superstitiones & abusiones, quæ nonnullis Ceremoniis Ecclesiasticis admixtæ erant, exsolvi haberem ut ipsam Ecclesiasticam poliviam, quæ hui Ceremoniis ferre constat, non sublatam & eversam, sed repurgatam & emendatam esse vellem*. Wee see the first thing which induced him to a Reconciliation, was his liking which hee had to Popish Ceremonies, and their remaning in Protestant Churches. And as this course hath been attempted, so is it also advanced by the Ceremonies: for thereby (h) people are induced to say, as they said once, when Popish Ceremonies did reenter in Germany. *We perceave now, that the Pope is not soe grosse, so blacke as Luther made him*. And as for the Reconcilers themselves, may they not conceive strong hopes to compass their end? may they not confidently imbarke in this businesse? may they not with great expectation of prosperous successe atchieve their project? when once they have footing upon our union with Rome in Ceremonies and Church policy; they can not but hereupon conceive no small

(h) *Park. of part. 2 pag. 80.*

animosity to worke out their intended purpose.

Doe I talke of a *Chimera*, & imagine now that which is not? Nay, I will really exemplify that which I say, in that *Protem* and *Versipelles* the Archbishop of *Spalato*. For in the narration of the passages which were betwixt his Majesty and him, collected by the Bishop of *Durham*, we finde, (i) that he thought the procuring of concord betwixt the Church of *England*, and the Church of *Rome*, to be easie,

(i) pag. 32.

(k) *ibid.* pag.

34.

(l) *ibid.* pag.

41.

(m) *ibid.*

pag. 42.

And his reasons were, because (k) he was verily perswaded, that the Pope would approve the English Liturgie, and the publike use of it, as he professed in his colloquy with the Bishops of *London*, and *Durham*, and the Deane of *Winchester*. And further, (l) he told he was of opinion, that the Churches of *Rome* and of *England*, excluding Puritans, were radically one Church. This made him say; (m) *I doe finde here, why to commend this Church, as a Church abhorring from Puritanisme, reformed with moderation, and worthy to be received into the Communion of the Catholike Church.* In the following words he tels, that he could carry something out of the Church of *England*, which should comfort all them who hate Puritane strictnesse, and desire the peace of the Church, (meaning them who desired the same Reconciliation with himselfe.) What is more cleare, then that the English Ceremonies, were that which made him prosecute, and gave him hope to effectuate, a Reconciliation betwixt the Church of *England*, and that of *Rome*?

St. V.

But put the case, that as yet we had scene no greater evils following upon the Ceremonies, yet must they be acknowledged to be inconvenient, because they are dangerous preparatives for many worse things then wee are aware of, and may drawe after them sundry evill consequences which are not feared. We have heard before from *Spotswood*, that novations in a Church, even in the smallest things, are dangerous. Who can then blame us to shunne a danger, and fearing the worst, to resist evill beginnings? to give no place to the Divell; to crush the Viper while it is in the shell; to abstaine from all appearance of evill, 1 *Thessal* 5. 22. And to take the little ones of *Babylon*; whiles they are young, and dash their heads against the stones?

It skils not, that many will judge us too precise for doing so. What? doe they think this precisenesse any other, then that which the Law of God requireth even (n) observing of the Commandement of God, without adding to it, or diminishing from it, and (o) keeping the straight path, without declining to the right hand or the left? or doe they thinke us more precise then *Mordecai*, (p) who would doe no reverence to *Haman*, because he was an *Amalekite*, and so not (q) to be countenanced nor honoured by an Israelite? Ar: we more precise then *Daniel*, (r) who would not close his windows when hee

(n) Deut. 12.

12.

(o) Deut. 28.

18.

(p) Esth. 3. 2.

(q) Deut. 25.

19.

(r) Dan. 6. 10

was praying, no not for the Kings Edict, knowing, that because he had used to doe so aforetime, his doing otherwise had been both a denying of his former profession, and a insnaring of himselfe by yeelding in small things, to yeeld in greater, & after an inch to take an elle? Are we more precise then the Apostle *Paul* (f) who gave no place to the Adversaries of Christian liberty, no not for an houre? Are we more precise then *David*, (g) who would not doe so much as take up the names of Idols into his lips, lest from speaking of them he should be ledde to a liking of them: or may not the sad and dolefull examples, of so many and so great abuses and corruptions, which have crept into the Church, from so small and scarcely observable originals, make us loath at our hearts, to admit a change in the Policy and Discipline, of a well constitute Church, and rightly ordered before the change, and especially in such things as are not all necessary?

O! from how small beginnings did the Mistry of iniquity advance it's progression? How little moates have accresced to Mountains? Wherefore (u) *simplicitatem Christi nos oportet colere, à qua ubi primum extulit pedem vanitas, vanitatem sequitur superstitio, superstitionem error, error rem presumptio, presumptionem impietas Idololatrica.* We have cause to feare, that if with *Israel* (x) we come to the sacrifices of Idols, and eate of Idols, and bow downe or use any of superstitious and Idolatrous Rites; thereafter we be made to joyne our selves to these Idols, and so the fierce anger of the Lord be kindled against us, as it was against them.

(f) Gal. 2. 1.

(g) Psal. 16. 4.

(u) Luc. an. in Bell.

mad. in Bell.

de cult. lib. 3.

cap. 5.

(x) Num. 25. 3.

C H A P. IV.

That the Ceremonies are inexpedient, because they hinder edification.

HAT the Ceremonies are a great hinderance to edification, Sect. I. appeareth; First, in that they obscure the substance of Religion, and weaken the life of Godlinesse, by outward glory and splendor, which drawes away the minds of people so after it, that they forget the substance of the service which they are about. The Heathnish Priests (y) laboured; *per varietatem Ceremoniarum, rem in pretio resimere.* The use for which Papists appoint their Ceremonies, (z) is, *ut externam quandam Majestatem sensibus obijciant:* And so are the Ceremonies urged upon us, (a) thought to conciliate reverence & due regard to Divine Worship, and to stirre up devotion. In the meane while it is not considered, that (b) *mentes humana mirifico capiunt*

Sect. I.

(y) Natal.

comis. My-

thol. lib. 1.

cap. 15.

(z) Bell. de

effell. Sa-

crato. cap. 31

(a) Hooker

Eccel. Pol. lib.

4. n. 1.

(b) Hospin. Epist. dedic. prefix. libris de orig. monach.

- (c) *cenſur. sur & ſaſcitantur, Ceremoniarum ſplendore & Pompa. Videmus ſiquidem ſaith Liſurg. Bucer, (c) vulgus delectari actionibus ſcanicis, & multu uti ſignis. (d) Chemuſion Angl. cap. 9. marks of the cumulating of Ceremonies in the auncient Church. (d) exam. that it drew to this, ut tandem in theatricum forme apparatus Ceremonia illa part. 2. de abierint. (e) Maſculus reprehends Biſhops, for departing from the Apoſ- Rit. in admi- tolicall and moſt auncient ſimplicity, and for adding Ceremonies tiſt. Sacr p. unto Ceremonies in a worldly ſplendor and ſpectability, whereas 32. the: worſhip of God ought to be pure and ſimple.*
- (e) *com. in* The Policy then which is moſt ſimple and ſingle, and leſt luſte- Ioh. 4. 24. red with the pompe & bravery of Ceremonies, can not but be moſt (f) *Plal. 45. expedient for edification. (f) The Kings daughter is moſt like 13. her ſelfe, when ſhee is all glorious within, not without, and (g) the (g) Luk. 17. Kingdome of God appeareth beſt what it is, when it cometh not 20, 21. with obſervation: But ſuperſtition (ſaith (h) Camero, the mother of Ceremonies, (h) *Papiſh prejudic. cap. 10. is lawiſh and prodigall; Spirituall Whooredome as it is, it hath this common with the bodily; both of them muſt have their paintings, their trinkets, their invenglements.**

ScA. I I.

(i) *Calv.*

com. in

Exod.

20. 5.

(k) *Luk. 17.*

21.

(l) *com. in*
illum locum.

(m) *de di-*
viſ grad.
miniſtr.

evang. con-

tra Bez. cap.

24 f. 25.

Secondly, the Ceremonies are impediments to the inward and ſpirituall worſhip, becauſe they are fleſhly and externall. (i) In the ſecond commandment are forbidden omnes Ritus, qui a ſpirituall Deſ cultu diſcrepant. The Kingdome of God is within you, (k) ſaith Chriſt. Now if the Apoſtle, 1. Tim. 4. 8. ſay, that bodily exerciſe ſuch as faſting, watching, &c. which are requiſite as helpeſ and furtherances to the humiliation of the ſoule, doe but profit a litle, then may we ſay of our unneceſſary and unprofitable Ceremonies, that they are exceedingly nocent and harmefull to true and ſpirituall worſhip. The Apoſtle is not ſpeaking of playes and paſtimes, as Bellarmine would have us to thinke. Who can believe that Timothee was ſo much addicted to play, that the Apoſtle had need to admoniſh him, that ſuch exerciſe profiteth litle? He is ſpeaking then of ſuch bodily exerciſes, as in thoſe primitive times were uſed religiously, 'as faſting, watching, lying on the ground, and ſuch like; and he would have Timothy, rather to exerciſe himſelfe to the life and power of Godlineſſe, & to ſubſtantiall worſhip, then to any of theſe outward things. Neither doth the Apoſtle, condemne only the ſuperſtitious uſe of thoſe exerciſes, as (l) Calvine well obſerveth: *alioqui in totum damnaret*: Whereas he doth only extenuate & derogate from them, ſaying, that they profit litle. Ergo (ſaith he) *ut maxime integer ſit animus, & rectius finis, tamen in externis actionibus nihil reperit Paulus quod magnificat. Valde neceſſaria admonitio, nam ſemper propendet mundus in illam partem, uti Deum externis obſequiis velis colere*; But what, will ſome ſay? Doe we allowe of no externall Rites and Ceremonies in Divine worſhip?

(m) Saravia, tells us, that dum vitia vitant ſtulti, in contraria ruunt, and that he is no leſſe in the fault, qui nullas in externo Dei cultu Ceremonias admittit, quæ tantum decori ſerviunt, hominesq; ſui admoncant officiis, quam qui quaſi

quæ sui circa delectum recipiunt, &c. Wherefore, because a transition from idolatry and Superstition, is more easie to Atheisme & the prophanation of holy things, then to the golden mediocrity, he saith, he could have wished, that *Beza* had not generally condemned all Ceremonies without making any difference.

Ans. Neither *Beza*. nor any other, who mislike the English Ceremonies, condemneth such Rites and circumstances in the externall worship of God, as serve only for decency, but those sacred & significant Ceremonies, which admonish men of their duty, are not of this sort. What shall we say then, of such a conjunction as this, *quæ tantum decori servant, hominibusque suis admonent officii*? Why would not *Saravia* write a Chronologie, I say not *Magnarum* (as others), but *mirandarum conjunctionum*, and record, that at such a time he found out the conjunction and compatibility of two things, which were ever thought incompatible in former ages, namely, Rites serving only for decency, and holy significant Ceremonies admonishing men of their duty in Gods worship? Had there been no Moralist (trowe we) then to note, that decency and things serving only for decency have place in civility & all morall actions, in which notwithstanding there is no significant nor admonitory sacred signes of mens duty in Gods worship? And thus should these two things be severed, which he hath conjoynd and confounded.

To conclude, we condemne the English controverted Ceremonies which are regarded as holy and significant, as most in expedient, because they derogate from the true inward and spirituall worship; for *mans nature* saith (n) *Camero*, *is delighted in that which is fleshy and outward*, (n) *Papists* neglecting that which is spirituall and inward. And this is the reason, why *prajud.* least spirituall, lively, and holy disposition hath followed upon the *cap. 10.* addition of unnecessary Ceremonies; and why there was never so much zeall, life, and power of Religion inwardly, in the Church of Christ, as then, when shee was freest of Ceremonies. This much so) a Formalist of great note, is forced to acknowledge. *Let us consider* (o) *Camero* saith he, the Primitive Church, flourishing more in times of the Apostles, then *ibid.* ever it did afterwards: Who will not admire her great simplicity in all poynts, and especially in Ceremonies? for excepting the celebration of Baptisme by washing of water; and of the holy Supper, according to the Lords institution, in taking the Bread and Wine, & distributing them after thanksgiving: excepting also the imposition of hands upon those who extraordinarily received the holy Ghost, whether it were in a generall calling, or a particular; to a charge in the Church, and availing for a miraculous effect, of healing the sicke; I say, these excepted, there will not be found any other Ceremony in those primitive times, so admirable was their simplicity.

Thirdly, the Ceremonies are a great hinderance to edification, *Sec. III.* because they make much time and paines to be spent about them, which

(p) *Hospia.*
ubi supra.

which might be, and (if they were removed) should be spent more profitably for godly edifying. That which is said of the Ceremonies which crept in: o the auncient Church, agreeth well to them. (p) *Illa Ceremoniarum accumulatio tum ipsos doctores tum etiam ipsos auditores, a studio docendi atque discendi verbum Dei abstraxit, atque impeditis necessariis & uiles divini eloquii institutiones.*

Pulpits sound oftentimes with declamations for the Ceremonies, when there is need of pressing the power of Godlinesse upon the consciences of people, and when there are many more necessary things to be urged. The Presse also sends forth idle discourses and defences of the Ceremonies, which might be employed more profitably.

And moreover, faithfull men whose labours might be very profitable to the Church, in the Holy Ministry, have neither a doore of enterance, nor a doore of utterance licentiated to them, and that because they will not consent, nor yeeld themselves to be the unhappy instruments of imposing this yoke of Ceremoniall bondage upon the necks of Gods people. Others who have entered, & have been both faithfull & painefull Labourers in the Lords Vineyard, are thrust from their charges, for no other quarrell, but that of Non-conformity. O unhappy Ceremonies! Woe unto you; you mischeivous lets and prejudices to the edification of the Church!

CHAP. V.

That the Ceremonies are inexpedient, because they are occasions of injury and cruelty.

Sect. I.



He Ceremonies serve to be instruments of cruelty against the sincere servants of Christ: they are used, as *Abolons* sacrifice, to be clokes of wicked malice, they occasion the synning, confyning, depriving, imprisoning, and banishing of very worthy and good men.

(q) Gen. 49.
5.

(r) *Isa.* 42.
2. 3.

(s) *Apoc.*
17. 7.

(q) Such instruments of cruelty, brought into the habitation; not of the sonnes of *Iacob*, but of the God of *Iacob*, are to be accursed by all who love the peace of *Ierusalem*, or beare the bowels of Christian compassion within them, because they are not of Christ the meek lambe of God, who did not crie, nor lift up, nor cause his voice to be heard in the street, who did not breake the bruised reed, nor quench the smoaking flaxe, but they are of Antichrist: (r) to whom it is given to make warre with the Saints.

Surely, those bowels of mercies, kyndnesse, meeknesse, and forbearance,

bearance, which (r) the Apostle requireth, as they should be in every (t) Col. 3. Christian, so chiefly in *in qui præsunt*, as (u) Melancthon noteth; in 12 13. them, towards all, but chiefly towards these who are both good Chri- (u) *com. in* stians, and good subjects; towards these in all things, but chiefly in *illum locum* matters of Ceremony and indifferency. In such matters allwayes but chiefly when there is no contempt nor refractory disposition, but only a modest and Christian desire, to conserve the peace of a pure conscience, by forbearing to doe that which it is perswaded is not right. Let Magistrates remember well.

Parcere subiectis & debellare superbos.

If there were no more, but such a dolefull and woefull effect, as Sect. II. the cruell dealing with the faithfull ministers of Iesus Christ, occasioned by the Ceremonies; this is too much for evincing the inconvenience of them.

Dr. Burgess in a Sermon preached before King James, related a speech of the Emperour Augustus, who commanded, that all the glasses should be broken, that no man might incurre such a fright as one Pollio was put into, for breaking one of his masters glasses. Whereby (as (x) he expounds himselfe) he meant to intimate unto that wise (x) *pt of* King, that it were better to take away the Ceremonies then to throw *of the ansur.* out the Ministers for them. Yet it is the verdict (y) of some, that the *pag. 17.* blame lyeth not upon the Ceremonies, but upon Ministers themselves, who leave their places, and drawe all this evill upon themselves. *(y) Sarav. N. fratris &* This is even as (z) Naball blamed David for breaking away from his *amico art.* master, when he was chased away against his will; And as (a) Julian, *17.* when he had impoverished the Christians, laughed them to scorne, as *(z) 1. Sam. 25. 10.* if they had impoverished themselves, to get that blessing which *(a) Sacrat. lib. 3. c. 12.* Christ had promised to the poore.

The Canon Law speaketh for the Lords Bishops, which are persecuted from city to city. (b) *Nec ipsi in hoc peccant, quoniam non sponte (b) decr. sed coacte hoc agunt: sed illi qui eos persecuntur: nec ipsi Episcopi hoc impu- pari. 2. cau- tari potest, sed illi qui eos hoc agere cogunt.* How is it that they are not ashamed, who say that ministers leave their owne places & callings, when *sa. 7. q. 1. c. 36.* they would faine abyde in them, and with heave hearts are thrust from them.

Neither is this all the injury which is occasioned by the Ceremo- Sect. III. nies: they make godly and zealous Christians to be mocked & nicknamed Puritans, except they can swallow the Camell of Conformity. (c) *the pr-* Our consciences beare us witnesse, how without all reason we are *flor and the* branded with the name of those auncient Heretikes, (c) from whose *pralat p. 36.* opinions and maners, O! how farre are we? And as for our selves, (d) *Histor.* notwithstanding all this, we shrink not to be reproched for the *of the Wal-* cause of Christ, we know the old *Waldenses* before us, (d) were also *ans. lib. 1.*

named by their adversaries, *Catharists* or *Puritans*: and that without cause hath this name been given both to them & us. But we are most sorry, that such as are walking humbly with their God, seeking eagerly after the means of grace and salvation, and making good conscience of all their wayes, should be made odious, and that Piety, Humility, Repentance, Zeale, Conscience, &c. should be mocked, and all by occasion of the Ceremonies.

CHAP. VI.

That the Ceremonies are inexpedient, because they harden and confirme the Papists.

Sect. I.



He Papists make advantage of the Ceremonies, and thereby confirme themselves in Popery. First, in that they use them as the bellows to blow up the fire of contention among us, remembering the old rule, *divide & impera*. They set us by the eares among our selves, that they may be in peace, and that intestine discord may make us forget the common adversary. (e) *Calvine* wrote to the Earle of *Summerset*, *fieri non posse quin Papistæ superbius insolescerent, nisi mature compositum esset dissidium de Ceremoniis*; (f) *Dr. White* saith, that our strife about Ceremonies is kindled and nourished by Papists. If we were liberate from the Ceremonies, then might we doe more against the Papists, and they should not insult as they doe.

(e) *Iohn Calvin* epist.
Or resp. col.
132.

(f) *Way to the Church*
ans. to sect.
33.

Sect. II.

But they have yet more advantage from our Formalists: for they like very well the course of Conformity, as the way of returning to Popery, and some of them tell us in broad termes, that they hope we are coming fast home to them. They perceive us receiving & retaining their Roman Rites and Popish policy, which makes them resolve to stay where they are, promising, that themselves are in the surest hold, and looking for our returning backe to them. This was ere now, both foreseene and foretold by the wiser sort.

(g) *epist. ad regin. Eliz.*
lib. 1. Epistol.
lar p. 112.

(g) *Zanchius* told, that he seemed to himselfe, to heare the Monks & Jesuites saying among themselves, *Ipsa quoque Regina Angliæ doctissima & prudētissima. paulatim incipit ad Sanctæ Romanæ Ecclesiæ relicte Religionem; resumptis jam Sanctissimæ & Sacratissimæ Clericorum vestibus: sperandum est fore ut reliqua etiam omnia, &c.* Papists count all to be *Calvino-Papistæ*, i. e. halfe Papists, who are not Puritans, and daily inv. te them to an association with them against the Puritans, as (h) *Parker* sheweth one of a Treatise intituled, *Concertatio Ecclesiæ Catholicæ in Anglia contra Cal-*

(h) *of the Crosse*, c. 9.
sect. 1.

vino

vino Papistas & Puritanos. And we may perceave out of (i) *Franciscus* (i) *expof.*
a *Sancta clara*, that they difpare of any agreement with Puritans, yet *confess.*
hoping that Formalists will agree with them. In thefe hopes they *Angl. art.*
are ftill more and more confirmed, whiles they obferve this con- 37. & *pro-*
formity in Ceremonies to be yet prevailing and proceeding, and *blem. 2. de*
not like to take a ftand. Whereupon they (poore foules) delight to *prædell.*
ftay ftill in *Babylon*, finding us fo faft turning backe thither, as if
we repented we come out from thence.

Some would here defend the Ceremonies, as being moft expedient *Seft. III.*
to gaine the Papists, who otherwife fhould be the more aliened from
us. O! what a fiction? as if forsooth, hardening of them in Pope-
ry, were to winne them, and fostering of them in the fame, were to
weane them from it. Woefull prooffe hath taught us, that they are
but more and more hardened, and refolutely confirmed in Popery
by thefe Romane remainders among us; neither will they, whiles
they expect that wee are turning backe to them, doe fo much as
meet us midway: but (k) they flee from us *quam longiffime*: their over- (k) *Mat.*
passing and overreaching Phariſaicall zeale, makes them hold faft *don. com. in*
the leaft point of their Religion, and adhere to the whole entire fa- *Math. 8.*
bribe of the Romane both Doctrine and Discipline.

Of the gaining of the Adverſaries, (l) *Augustine* ſpeaketh better, (l) *de verb.*
for if you demand, *unde vineantur pagani, unde illuminentur, unde ad sa-*
lutem vocentur? He maketh this answer, *deserunt omnes solemnitates ip-*
sorum, deserunt nugas eorum: & si non consentiunt veritati nostræ, saltem pu-
dent paucitati suæ. Nulla est concedenda gratia adversariis (say the Di- (m) *Conrad*
vines of Germany,) *in mutatione Ceremoniarum, nisi prius nobiscum con-*
sentiant in fundamento, hoc est, in vera doctrina & usu Sacramentorum. They *Schlusfel-*
that yeeld to the Adverſaries in matters of Rite, *eos hoc ipso in impie-*
tate sua confirmant; and the Adverſaries *cessione ista non parum adjuvan-*
sur faith (n) *Baldwin. Bellarmine* rejecteth (o) *Cassander* his reconcilia- *pag. 97.*
tion, for this reason among others, becauſe according to the judge- *(n) de cas.*
ment of the Fathers, we ſhould not change nor innovate the smal- *conſe. lib. 4.*
leſt matters, for gratifying of Heretikes: *cap. 11.*

The beſt way then which we can uſe, for winning of the Papists,
is (p) to ſhine as lights in the world, holding forth the word of life
by a pure and plaine profeſſion: to be blameleſſe and harmeleſſe,
the ſonnes of God without rebuke in the miſt of a crooked and
perverſe nation, (q) that ſo the name of God and his Doctrine bee
not blaſphemed. If thus we hold faſt the profeſſion of the truth, and
walke in all honeſt converſation according to the truth ſo many as
are ordained to eternall life ſhall be converted, and (r) made to glo-
rify God in the day of viſitation. *(o) de laiciis*
cap. 19.
(p) Phil. 2.
15. 16.
(q) 1. Tim.
6. 1.
(r) 1. Pet. 2.
12.

If it be ſaid, that the Apoſtle obſerved ſome Iewiſh Ceremonies *Seft. IV.*
for winning of the Iewes, as we read, *Act. 18. 21. & 20. 16. & 21. 26.*

(-) *Io. Calu.*
epist. &
resp. col.
 45 l. 452.

and that it appeareth, wee may by the same reason yeeld to some Popish Ceremonies, for winning of the Papists. *Ans.* 1. There is not alike reason of the weake Iewes, who then could not have been fully instructed concerning Christian liberty; and obstinate Papists who might have been, and yet may be instructed, but will not. Nor 2. is the same to be done in the bright shining meridian light of the Gospell, which was done before the full promulgation of the same. (f) Nor 3. Is so much honour to be given, and so great respect to bee had to Popish and Antichristian Rites, as to the Ceremonies which were ordained by God himselfe. These were to be suffered a while, that they might be honourably buried; to those we are to say with derestation *Get you hence*, Nor 4. can the same things be done at *Antioch*, which are done at *Ierusalem*; At *Antioch* *Peter* sinned by using Iewish Rites; because there the greatest part were Gentiles, who had both heard his preaching and seene his practise against the Ceremonies of the Iewes. But at *Ierusalem* *Paul* had to doe with the weake Iewes, who had heard little or no preaching against those Ceremonies, and had seen as little practise contrary unto them; Now *Scotland* must not be likened to *Ierusalem*: no not to *Antioch*; for *Scotland* hath been filled both with preaching and practise contrary to the Ceremonies of the Papists, yea hath moreover spewed them out openly & solemnely, with a religious and strict oath never to licke them up againe.

CHAP. VII.

That the Ceremonies are inexpedient, because they disturbe the peace of the Church.

Sect. I.



He great evils which have befallen to many famous Churches through the meanes of intestine dissensions, should teach us not to admit the occasions of the like inconveniencies among our selves, for as by concord *minima crescunt*, so by discord *maxima dilabuntur*.

Now, the Ceremonies are the bane of our Churches peace, & the unhappy instruments of lamentable discord among bretheren who should dwell togiter in unity. I know, that the refusers of the Ceremonies are blamed, as if they were the troublers of the peace of the Church, & the tumultuating contentious spirits, who make so much adoe about matters of Rite and Ceremony. But I know also, that none have beene more ordinarily and commonly blamed for troubling the peace of the Church, then they who least deserved to be blamed for it. So was (r) *Elijah* himselfe thought to be he that troubled

(r) *Reg.*
 18. 17.

bled Israell, when he contended against the corruptions of the Church in his time. I will therefore observe foure marks where by it may be knowen, when contentions are in a Church, which side is reprehensible, and also who are to be blamed as the troublers of our Israell.

In contentions raised in the Church, we are to consider the motive, Sect. II. the measure, the matter, the manner. And 1. touching the motive; They who contend in a Church reprehensibly, are moved and induced to the course which they followe, by some worldly respect. *Act. 19. 23. 1. Tim. 6. 5.* Now, as for those in our Church, who contend for the Ceremonies, many of them are ledde by such *argumenta inanis* *ficialia*, as, wealth, preferment, &c. and if conscience be at all looked to by them, yet they only throw and extort an assent and allowance from it, when worldly respects have made them to propend and incline to an anterior liking of the Ceremonies. We doe not judge them, when we say so, but by their fruits we know them. As (u) Pope *Innocent* the 7. whiles he was yet a Cardinall, used to reprehend the negligencie and timidity of the former Popes, who had not removed the schisme & trouble of the Church of Rome, yet when himselfe was advanced to the Popedome, he followed the footsteps of his Predecessors, governing all thinges tumultuously, & making the schisme worse: so among our Opposites, not a few have been overcome with ease, pleasure, riches, favour, preeminence, &c. to like well of the Ceremonies, which never had their first love; When they had both spoken and disputed against them; What drew them over-stayes to contend for them, except (I say not the seeking of (lest I be thought uncharitable) but) their beeing sought by some worldly benefite? And how could such a one excuse himselfe, but by *Parrus* his Apology, *Ingenitibus ardens; judicium domus sollicitare meum.* And what marvell that (x) *Balaks* promotion, and *Sauls* (y) fields and vineyards, prevaile with such as (z) love this present world.

The Popish oyle and Chrisme were defended by *Istebius* and *Sidonius*, (a) *ut ipsi nimirum discederent unctiores.* How like to them have we known many Formalists? The best respect which (b) *B. Lindsey* nameth for kneeling at the Communion, is, the eschewing the Prince his offence. But as for us, let it be told who hath ever of a Conformist become a Non-conformist, for any worldly benefite which he might expect by his non-conformity? What worldly respect have we to move us to refuse the Ceremonies? What wealth? What preferment? What ease? What pleasure? What favour? Doe we not expose our selves to the hazard of all these things? Only our consciences suffer us not to consent to such things as we see to be unlawfull and hurtfull for the Church.

2. Let it be considered, which side exceeds in contending, they Sect. III.

(u) *Platin.*
in vita
Innoc. 7.

(x) *Numb.*
22. 17.
(y) *1. Sam.*
22.
(z) *1. Tim.*
4. 10.
(a) *Sleid.*
com. lib.
21. pag.
3. 6.
(b) *epist.*
eo the past.
of the kirk
of Scotl.

are in the fault, 1 Tim. 6. 4. Now our Opposites doe farre overmatch us and overstride us in contention. For, 1. They harbour a inveterate dislike of every course and custome which we like well off; and they carpe at many deeds, words, writings, opinions, fashions, &c. in us, which they let passe in others of their owne minde. Whereas we (God knowes) are glad to allowe in them, any thing which wee allow in others, and are so farre from *nisiur in vitium semper cupimus negata*, that most heartily we condescend to apply our selves by all possible meanes to observe them, please them, and entertaine peace with them, who impose and urge upon us, a unconscionable observacion of certaine Ceremonies, and to doe as much for them

(a) Phil. 3. 16 as any ground of conscience or reason can warrant. (a) So farre as we have attained, we walke by the same rule with them, and so exceed not in the measure. 2. It may be seen, that they exceed in contending with us, if we be compared with the Papists: against them they contend more remissely, against us more intensively. (b) *Sarav.*

(b) *Sarav.* professeth, that he thinketh worse of us, then of Papists. He hath reason (c) who complaineth of Formalists their desire not to sturre and contend against the Papists, and their fiercenesse against their owne bretheren. This (saith he) is ill provided for, and can have no excuse; that

(c) *Park of the crosse cap.* some not to contend with Papists should contend with their bretheren, and displease the fathers of their owne mother, to please the enemies of their Father, and beate not the dogge before the Lyon, but the Lyon for favour of the dogge, and make the naturall child to weepe, while the sonne of the bondswoman doth triumph. 3. That they exceed, appeareth from the effects of their contending: hurt & damage is a maine effect of contention. *Calvine, Perkins, & Pareus* observe upon Gal. 5. 15. that contentions breed hurtfull & pernicious effects, which tend to consumption and destruction. Now wherein doe we injure or harme our Opposites, in their persons, callings, places, &c? yet in all these, and many other things doe they wrong us, by defamation, deprivation, spoliacion, incarceration, &c. How much better were it, to remove the Babylonian baggage of Antichristian Ceremonies, which are the mischievous meanes, both of the strife and of all the evill which ariseth out of it? Put away the Ceremonies, cast out this *lonus*, and behold, the storme will cease. A wise Pilot, will in a urgent storme, cast out even some pretious wares; that the rest may be safe. And shall we then saith (d) *Parker*, cast out the Pilots of the ship themselves, and all to spare the wares of Rome which are no lewfull trafficque?

22. Sect. IV. 3. Let the matter be looked to, for which each side contendeth; (c) *Serm. at Bretheren* saith the (e) Archb. of *Saint Landrews*, to contend is not a fault, if so Perib. As- it be for a weighty matter, but to be contentious in a light busines this is faultie. fmb. Now I wish it may please him to understand, that when we contend about the removall of the Ceremonies, we contend for a very

weighty matter, for we prove the removall of them, to bee necessary

fary in respect of their inconveniency, and unlawfullnesse. They who urge the Ceremonies, contend for things which are not necessary, and we who refuse them, contend for things which are most necessary, even for the Doctrine and Discipline warranted by Gods Word, against all corruptions of Idolatry and Superstition. That the Ceremonies can neither be purged of Superstition nor Idolatry, I have proved in the 3. part of this Dispute.

4. If the manner of contending, be observed, our Opposites will be found reproveable; not we: we contend by the grounds of truth and reason: but they use to answer all objections, and resolve all questions, by the sentence of Superiours, and the will of the Law, we contend from Gods Word and good reason, they from mans will and no reason. This was clearly seene at the first conclusion of the five Articles at *Perth* Assembly.

Sect. V.

B. *Lindsay* himselfe relating the proceedings of the same, (f) tells us, that Mr. *John Carmichael* and Mr. *William Scott* alledged, that if any would prefe to abolish the order which had been long kept in this Church, and draw in things not received yet, they should be holden to prove, either that the things urged, were necessary and expedient for our Church, or the order hitherto kept, not meet to be retained. This was denied, upon this ground; that is was the Prince (who by himselfe had power to reforme such things as were amisse in the outward policy of the Church) that required to have the change made: Well, since they must needs take the opponents part, they desired this question to be reasoned: *Whether kneeling or sitting at the Communion were the fitter gesture?* This also was refused, and the question was propounded thus. *His Majesty desires our gesture of sitting at the Communion to be changed into kneeling: why ought not the same to be done?* At length when Mr. *John Carmichael* brought an Argument from the custome and practise of the Church of Scotland, (g) it was answered, that albeit the Argument held good against the motions of private men, yet his Majesty requiring the practise to be changed, matters behoved to admit a new consideration, and that because it was the Prince his priviledge, &c.

(f) *part. 1.*
p. 63.(g) *ibid* pag.
64.

I must say, the B. was not well advised to insert this passage, which (if there were no more) lets the world see, that free reasoning was denied. For his Majesties Authority, did both exeepte the affirmers from the paynes of probation, (contrary to the lawes of disputation) and state the question, and also answer Arguments.

And moreover, when the Articles were put in voting, the Archbishop in calling on the names did inculcate these and the like words: *have the King in your minds: remember on the King: looke to the King.* This, B. *Lindsay* passeth over in deepe silence, though it be challenged by his Antagonist. (h) *Plinius* proverb, that *animalia insecta* doe sometimes sleepe, because sometimes when light is holden neere them, yet they *Hist* lb. 10. *sturre* cap. ult.

(h) *natur.*

surre not. And may not we conclude, that the B. was sleeping, when tho both in this, and diverse other places, such convincing light was holden out before him, yet hath he said nothing nor sturred himselfe at all for the matter? Yet further, we finde that B. Spiswood in his Sermon at that pretended Assembly, answereth all such as can not yeeld to the Ceremonies with the peace of their consciences; That without any more adoe, they may not controule publike judgement, but must alwayes esteeme that to be best and most seemly, which seemeth so in the eye of publike auctority; That even such Rites and orders as are not rightly established, must be obeyed so long as they have the force of a constitution; That the sentence of Superiours ought to direct us and be a sufficient ground to our conscience for obeying. This is the best of their reasoning, and before

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 1 Cor. 11. we not cause to renew the complaint which (k) *Ioh. Lascau* made in
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CHAP. VIII.

*That the inexpediency of the Ceremonies, in respect of the
 Scandall of the weake, may be plainly perceived,*

*12 propositions touching Scandall are
 premitted.*

Sect. I.



Here remaineth yet another inconveniency found in the Ceremonies, which is Scandall; They hinder our spirituall edification, and groweth in Faith and Plerophory, & make

(l) *Math. 5.*
 29, 30.

us stumble in stead of going forward. (l) The best members of the body should be cut off, when they offend, much more the superfluous humours, such as the Popish Ceremonies must be reckoned to bee. And what if some wide consciences thinke the Ceremonies no stumbling blockes? Nay, what if some pretend, that they edify?

(m) *Plin na-*
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lib. 24. cap.
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mens. It is enough to evince the inconveniency of the Ceremonies, that some are scandalized, yea many tender consciences are made to stumble by their meanes. We learne from our Master, (n) that the Scandall of one is to be cared for, much more the Scandall of many, especially if those many, be of the number of the litle ones which believe in him. But for our clearer proceeding in this Argument, I will premit these propositions, of which we are to make use.

I. *utay.*

I. *Σκανδαλον εν προσωπομα*; Scandall or offence is not the Sect. II.
grieving or displeasing of my brother; for peradventure when I
grieve him or displease him, I doe edify him; now Edification and
Scandall are not compatible. But Scandall, is a word or deed pro-
ceeding from me, which is or may be the occasion of another mans
halting, or falling into, or swerving from the straight way of righ-
teousnesse. *Scandalum* (saith (s) *Hierome*) *nos offendiculum, vel ruinam & im-* (o) *com. in*
passionem pedis possumus dicere: quando ergo legimus, quicunque de minimis istu Math. lib.
scandalizaverit quicquam: hoc intelligimus: quicunque dicto factoris occasionem 2. c. 15.
ruina cuiquam dederit. Scandalum (saith (p) *Alenandus Polanus, est dictum vel fa-* (p) *syn.*
ctum, quo alius deterior redditur. Theol. lib 6.

II. This occasion of halting, stumbling, or swerving, which we
call Scandall, is sometimes onely given on the part of the offender,
sometimes onely taken on the part of the offended, sometimes both
given on the one part, and taken on the other. The first sort is, *Scan-*
dall given, and not taken; The second is, *Scandall taken, and not given*; The
third is, *Scandall both taken and given*.

III. All these three kinds of Scandall are sinfull. The first is the
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stumbling, though he stumble nor. The second is the sinne of the
offended, who should not take offence where he hath no cause. The
third is a sinne on both sides; for as it is a fault to lay an occasion of
falling before another, so it is a fault in him to fall, though hee
have occasion.

IV. A Scandall given or active, is not onely such a word or deed, Sect. III.
whereby we intend the fall of our Brother, but (q) also, such a word (q) *Aquin.*
or deed, *quod de sui ratione habet, quod sit inductivum ad peccandum, puta cum* 2. 2. q. 43.
aliquis publice facit peccatum, vel quod habet similitudinem peccati. Ioh. 16. 2. *ari. 1. Marc.*
Put the case a man stay away from the Christian Assemblies, and
publike worship of God, intending to employ his studies all this
time, for the good of the Church by writing; such a man doth not
onely not intend the fall of others, but by the contrary he intendeth
edification; yet doth he scandalize them, because *ratio & conditio ope-*
ris is scandalous and inductive to sinne. *Ant. de dom.*
de Rep. Eccl.
lib. 5. cap.
10. n. 44.

V. An active Scandall is given (and so is faulty) many wayes.
If it be in a thing lawfull, then it makes our brother condemne our
lawfull deed, yea animates him by our example, to that which in his
conscience he condemneth, both which are sinne. If it be in a thing
unlawfull, then is the Scandall given and peccant, if either our bro-
ther be made to fall into the outward act of sinne; or 2. If hee bee
made to stumble in his conscience, and to call in question the way
of truth; or 3. If it doe so much as to make him halt, or weaken
his plerephory or fast assurance; or 4. If it hinder his growth and

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I. THAT

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19.

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going forward, and make him, though neither to fall, nor to stumble, nor to halt, yet to have a smaller progresse. Or 5. If none of these evils be produced in our brother, yet when either through our intention, and the condition of the deed together, or through the condition of the deed alone, occasion is given him of sinning any one of these wayes. *Opus nostrum* (r) saith a great Proctor for Popish Ceremonies, *quodvis sine natura sua, sine superaddito accidenti alicujus circumstantia, est induclivum proximi ad peccatum, sine causarum magni mali, sine turbarivum boni spiritualis; sine impeditivum fidei &c. quoniam etiam effectus non sequeretur, malum est & peccatum.*

Seet. IV. VI. A passive Scandall, which is taken and not given, is not onely faulty, when it proceedeth of malice, but also, when it proceedeth of ignorance and infirmity: and *Scandalum pusillorum*, may be *Scandalum acceptum*, on the part of the offended faulty, as well as *Scandalum Pharisaeorum*. When weake ones are offended at me for the use of a lawfull thing, before I know of their weaknesse, and their taking of offence, the Scandall is onely passive, and so we see, that weake ones may take offence where none is given, as well as the malicious. Now, their taking of offence, though it proceed of weaknesse, yet is sinfull, for their weaknesse and ignorance is a fault, and doth not excuse them.

VII. A Scandall may be at first onely passive, & yet afterward become active. For example, *Gercons Ephod*, and the brazen Serpent, were monuments of Gods mercies, and were neither evil, nor appearances, of evil, so that when people were first scandalized by them, the Scandall was merely passive, but the keeping and retaining of them, after that Scandall rose out of them, made the Scandall to become active also, because the reserving of them after that time, was not without appearance of evill.

Seet. V. VIII. The occasion of an Scandall which is onely passive should be removed, if it be not some necessary thing, & we are not onely to shunne that which giveth Scandall, but also that whereupon followeth a Scandall taken, wha soever it be, if it be not necessary. This is so evident, that Papists themselves subscribe to it, for (f) both *2^m. 2^a. 9.* Cardinall Cajetan, and *Dominicus Bannes* lay, that we should abstaine *43. art. 7.* even a *spiritualibus non necessariis* when Scandall riseth out of them.

(r) *Heming.* **IX.** Neither can the indifferency or lawfullnes of the thing done, *Enchir. Theol* nor the ordinance of Auctority commanding the use of it, make the *class. 3. cap.* Scandall following upon it, to bee onely passive, which otherwise, *17. Magde.* i. e. in case the thing were neither lawfull, nor ordained by Auctority, *burg. cent. 1.* may, should be active. Not the former; for (r) our Divines teach, *lib. 2. cap. 4.* that *Scandalum datum* riseth sometimes, *ex falso in se adiaphoro* when it *Col 4. 18.* is done *intempestive, contra charitatis regulam.* Not the latter; for no humane

humane Auctority can take away the condition of Scandall, from that which otherwise should be Scandall, because (u) *nihil homo potest vel charitati, vel conscientie nostrae imperare, vel periculum scandali dari proficere*, saith a learned Casuist. (u) Ames. lib. 5. de conf. c. 11.

X. A Scandall is passive and taken by the scandalized, without the fault of the doer, onely in this case, (x) *cum factum unius est alteri occasio peccandi, prater intentionem facientis, & conditionem facti* so that to the making of the doer blamelesse, is not onely required, that he intend not his brothers fall, but also that the deed be neither evill in it selfe, nor yet done inordinately, and with apperance of evill. (x) Ames. ibid q 3.

XI. The Scandall not to be cared for, is onely in necessary things, Sect. VI. such as the hearing of the Word, Prayer, &c. from which we may not abstaine, though all the world should be offended at us: In these I say, and these onely, *Scandalum quod oritur ex rebus per se bonis & necessariis, non licet evitare, &c. at rerum legitimarum sed non necessariorum disparatio, &c.* (y) saith a great Formalist. (y) Camero prelest. in Mat. 18. 7. de scand.

XII. We ought for the Scandall of the malicious, to abstaine from all things from which we ought to abstaine for the Scandall of the weak; for we ought not to abstaine from necessary things for the Scandall of the weak, no more then for the Scandall of the malicious, and from things that are not necessary, we ought to abstaine for the Scandall of the malicious, as well as for the Scandall of the weak. So that weaknesse and malice in the offended *non variant speciem scandali*, but onely *gradum ejusdem speciei*. Both his fault who is offended through malice is greater, then his fault who is offended through weaknesse, and likewise his fault who offends the weak in the Faith, is greater then his fault who offends those who are malicious against the Faith, because as we ought to doe good to all men, so chiefly to those of the household of Faith. Nevertheless, the kind of Scandall remains the same, whether we have to doe with the malicious or the weak.

They are therefore greatly mistaken, who conclude from Paul his not circumcising of Titus, Gal. 2. 4. 5. that he cared not for the Scandall of the malicious. The Argument were good if those false bretheren had been scandalized by his not circumcising of Titus; but they were onely displeased hereby, not scandalized. The Apostle saw, that they were to be scandalized by his circumcising of Titus, therefore of very purpose he circumcised him not; Because he foresaw *statim fore ut illi traherent in calumniam* saith (z) Calvine: *Ne eo circumciso gloriarentur Evangelicam libertatem quam Paulus predicabat sublatam* saith (a) Bullum locum. *linger*. If they had compelled him to circumcise Titus, *falsis fratribus parata erat calumniandi assa adversus Paulum*, saith (b) Pareus, who also inferreth well from this place, that we are taught to beware of two extreames, to wit, the Scandall of the weak on the one part, and the

pervicacie of false bretheren on the other part: *senim* (saith he) *usa verum mediarum videmus, vel illos offendi, hoc est in fide labefactari, vel istos in falsa opinionis obfirmari, omittenda potius sunt, quia. nec per accidens sunt illicita.* Whereupon I throw back the Argument, & proves from this place, that *Paul* cared to shunne the Scandall of the malicious, which should have followed upon his circumcising of *Titus*, as well as he cared to shunne the offence of the weake, which should have followed upon his not circumcising of *Timothee*. And that *Paul* cared for the Scandall of the malicious, is further confirmed by his not taking wages at *Corinth*; they who would have been offended at his taking wages there, were malicious, and did but seeke occasion against him, 2 *Cor.* 11. v. 12. yet his taking wages there, not being necessary (as appeareth from, 2 *Cor.* 11.9.) he abstained.

Christ his not caring for the Scandall of the Pharisees, is also objected to prove, that if the thing bee lawfull or ipdiffernt, wee are not to care for the offence of the malicious. But (a) *Parker* answereth well. The Scandall there not cared for, is, when the Pharisees are offended at his abstaining from their washings, and his preaching of true Doctrine: both of which were necessary duties for him to doe. And (d) when he defendeth his healing on Sabbaths; and his Disciples plucking eares, upon this reason, they are duties of necessity, and charity, he plainly insinuateth, there is no defence for deeds unnecessary when the malicious are scandalized. When the thing was indifferent, doth he not forget his liberty for to please them, as (f) when he payed Tribute, lest he should offend them, although he knew they were malicious.

Thus have I evinced a maine point, namely, that when Scandall is knowne to follow upon any thing, if it be not necessary, there is no respect whatsoever which can justify it.

CHAP. IX.

All the defences of the Ceremonies, used to justify them against the Scandall imputed to them, are confuted.

Sect. I.



From that which hath been said, it followeth inevitably, that since Scandall riseth out of the controverted Ceremonies and since they are not things necessary, they are to bee condemned and removed as most inconvenient. But that the inconveniency of them, in respect of the Scandall which they cause, may be particularly and plainly evinced, I come to discusse all the defences which our Opposites use against our Argument of Scandall. These Formalists who acknowledge the inconveniency of the Ceremonies in respect of Scandall, and yet conforme themselves to the same

same, are brought in by (g) Hooker making their Apology on this (g) *Eccl.* wife. Touching the offence of the weak, we must adventure it, if they perish, *Pol. pag.* they perish &c. our Pastorall charge is Gods absolute commandment, rather then that shall be taken from us, &c. The opinion of such, beside that it will be hatefull and accursed to every one who considereth it, I have (b) said enough against it heretofore.

(h) *supra*
cap. 1.

Sect. II.

Wherefore I will here medle onely with such, as goe about to purge the Ceremonies from the inconueniency of Scandall. And first, they commonly answer us, that the Scandall which followeth upon the Ceremonies, is passive and taken onely, not active and given: which answer I find both impertinent and false. It is impertinent, because put the case the Scandall were onely passive and taken, yet the occasion of it should be removed out of the way, when it is not a thing necessary, according to my 8. 11. and 12 Propositions; and if any of our Opposites will denie this, let them blush for shame. (i) A Iesuite shall correct them, and teach them from *Mash.* 17. 27. That Christ shunned a Scandall, which would have been merely passive, and therefore that this is not to be taken for a sure and perpetuall rule, *Scandalum datum, non acceptum esse vitandum.* (k) One of our owne Writers upon this same place noteth, that this Scandall which Christ eschewed, had been a Scandall taken onely, because the exactors of the tribute money, ought not to have been ignorant of Christ his immunity and dignity, yet because they were ignorant of the same, lest he should seeme to give a Scandall; *cedere potius sua libertate voluit. Ideo non tantum dicit: ne scandalizentur: sed ne scandalizemus eos, hoc est, ne scandalii materiam ei demus.*

(i) *Mulder-*
nat. com. in
illum locum.
(k) *Pareus*
com. ibid.

Their answer is also false; 1. There is no scandall taken, but (if it be known to be taken, and the thing at which it is taken be not necessary.) it is also given. The Scandall of the weak in the Apostles times, who were offended with the liberty of eating all sorts of meats, was passive and taken, as (l) *Zanchius* observeth, yet was that Scandall given and peccant, upon their part who used their liberty of eating all sorts of meats, & so cared not for the offence of the weak. Think they then that our taking of offence can excuse their giving of offence? Nay, since the things whereby they offend us, are no necessary things, they are greatly to be blamed.

Sect. III.

(l) *com. in*
Eph. 4.
13.

That the Ceremonies are not necessary in themselves our Opposites acknowledge; and that they are not necessary in respect of the Churches determination, I have proven in the first part of my Dispute. Wherefore having no necessity in them, they ought to be abolished, when scandall is known to arise out of them.

2. Giving and not graunting, that the Scandall of them who were first offended at the Ceremonies, was only passive, yet the using of

them after Scandall is known to rise out of them, must be an active Scandall, because the keeping of a thing which is not necessary, after scandall riseth out of it, is an active Scandall, though the Scandall which at first rose out of it, had beene only passive, as I shew in my lib. 6. c. 3. seventh Proposition.

col. 19.

3. The truth is, that both first and last, the Scandall of the Ceremonies is active and given; for an active Scandall is *dictum vel factum* 2. 12. q. 43. *vere malum, aut mali speciem habens, quo auctor aliis peccandi occasionem præbet*, say (m) our Divines. An active Scandall is ever a sinne in him who offendeth, *quia vel ipsum opus quod facit est peccatum, vel etiam si habet speciem peccati, &c.* Say the (n) Schoolmen. A scandall given de rep. eccl. and faulty, *id opus aut ex se malum, aut apparenter*, say (o) Formalists lib. 1. c. 11. themselves.

n. 18.

Scct. IV. Now to say the least that can be said, the Ceremonies have a very great appearance of evill, and so the Scandall which followeth them (p) Cens. 1. shall be proven to be active. (p) The Divines of *Magdeburge* inferre lib. 2. cap. 4. from 1. Theff. 5. 22. *speciem mali etiam scandala conficere*. (q) *lumen* teacheth that Scandall is given *five exemplo malo, five speciem habente mali*. (q) com. in (r) M. *Ant. de dominis* maketh the scandall sinne, *ubi quis opere suo ali-* Daniel. *quo, vel de se malo, vel indifferenti, aut bono, sed cum specie apparenti* 1. 8. *mali, proximum inducit ad peccandum, etiamsi intentio ipsius ad hoc non* (r) de rep. *feratur*.

Eccles. lib. 5.

cap. 10.

n. 44.

(s) comm.

in 1 Theff.

5. 22.

But to discover the appearance of evill which is in the Ceremonies, let us consider with (s) *Zanchius*, that the appearance of evill, from which the Apostle exhorteth to abstaine, may be expounded two ways. First, it may be referred to the preceding words, and so meant of Prophecie and trying the Doctrine of Prophets or Preachers, for we should be ware in this matter, of all which hath any appearance of evill, that is, from all things, *que ab Hereticis in suam sententiam, malamque consequentiam trahi possunt*. For example saith *Zanchius*, *Nestorius* said that we are saved by the blood, not of the Sonne of God, but of the sonne of man. Now if any suppressing that negative, should say, we are saved by the blood of the sonne of man, though this might receive a right explication, yet it hath an appearance of evill, because from it *Nestorius* might confirme his heresie. Appearance of evill thus expounded, will be found in the Ceremonies in question. If a Phrase or forme of speaking, from which Heretikes may draw bad consequences, & confirme their errors, though not truly, yet in shew, be an appearance of evill; then much more are visible Ceremonies and received Customes, from which Heretikes get occasion to confirme their hereticall errors and damnable superstitions, very plaine and undeniable appearances of much evill.

Now Papists confirme many of their superstitions by the English Cere-

Ceremonies. (t) Parker giveth too many cleare instances, namely, that by the English Crosse, *Martiall* justifieth the Popish Crosse; And *Saunders*, the Popish Images; That the English Service booke, is drawn by *Parsons* and *Bristowe*, to a countenancing of their Masse-booke: That *Rainold* draweth privat Baptisme, to a prooffe of the necessity which they put in that Sacrament: That the *Rhemists* drawe the Absolution of the sicke, prescribed in the Communion-booke, to an approbation of their Absolution, Auricular Confession, and Sacrament of Pennance. To these Instances I adde, that (u) the *Rhemists* confirme their Feast of the assumption of *Mary*, from the other Feasts which the Church of *England* observeth. And so doth, (x) *I. Hart*.

(t) of the
crosse cap. 3.
sect. 6.
(u) annot.
on Gal. 4.
10.
(x) confer.
with
Rain. .c. 8.
div. 2.
pag. 408.
410.

It will be said, that Papists have no ground nor reason to confirme any of their superstitions by the English Ceremonies. But I answer: 1. If it were so, yet for asmuch, as Papists draw them to a confirmation of their superstitions, we should abstaine from them as appearances of evill. Eating (at a privat banquet) of that which was sacrificed to Idols, did confirme an Idolater and Infidell in his religion; as (y) *Parvus* noteth: yet from this, the Idolater had no reason to confirme himselfe in his Idolatry; but because the Idolater seeing it, might draw it to a confirmation; the Apostle will have it for that respect foreborne. When the *Arrians* abused Trin immersion in Baptisme, to signify three natures of the three persons, (z) *Pope Gregory* and (a) the fourth Councell of *Toledo* ordained, that in *Spain*, thrise washing should no longer be used in Baptisme, but once only. The *Arrians* had no just reason to draw such a signification from the Ceremony of Trin-immersion: yet was it abolished when those Heretikes did so abuse it. If any say, that we are saved by the blood of the sonne of man, the phrase is orthodoxe, because of the communication or rather communion of properties, and the *Nestorians* can not with good reason by it confirme their Heresie, yet are we to abstaine from this forme of speech, in *Zanchibius* his judgment, when it is drawn to the confirmation of that error.

(y) com. in
1. Cor. 10.
28.
(z) lib. 1.
epist. 41.
(a) Can. 5.

I conclude with that which (b) *Parker* alledgeth out of the *Harmony* of Confessions. *Cum adiaphora rapiuntur ad confessionem, libera esse desinunt.* Marke *rapiuntur*. 2. The Ceremonies doe indeed greatly countenance those superstitions of Papists: because (c) *Communio rituum est* (c) *Bald.* *quasi symbolum communionis in Religione*: So that Papists get occasion from the Ceremonies, of confirming, not only those Popish Rites which we have not yet received, but also the whole Popish Religion, especially since they see Conformists so siding with them against Non-Conformists, & making both their opinions and their practises to be better, then we reckon them to be.

(b) ubi su-
pra.
(c) Bald.
cas. conf.
lib. 2. cap.
14. cas. 7.

(d) Sa-

(d) *N fratri
& amico
art. 13.*

(d) *Saravia* perceaving how much the Popish Sacrament of Confirmation, is countenanced & confirmed by our Bishoping, thinke it best to put the fairest face he can, upon the Papists judgment of that bastard Sacrament. He would have us believe, that the Papists doe not extoll the dignity of the Sacrament of Confirmation above Baptisme. But he should have considered that which (e) *Cartwright* marketh out of the first Tome of the Councells, that in the Epistle which is ascribed to *Eusebius & Melciades* Bishops of Rome, it is plainly affirmed, that the Sacrament of Confirmation is more to be revered then the Sacrament of Baptisme.

(e) *Annot.
on A&8.
sect. 5.*

Se&. VI.

Zanchius hath another exposition of the appearance of evill, which doth also agree to the Ceremonies. The appearance of evill which maketh Scandall, and from which the Apostle would have us to abstaine, may be taken generally of all sorts of sinne, & all evill things whatsoever: for so we should abstaine from all that which hath any appearance of evill; *nullam præbentes occasionem proximo nostro aliqui mali de nobis suspicandi*. He intanceth for example, the eating of Idolothytes in *Pauls* time, 1. Cor. 16. now if the eating of Idolothyte Meats, was an appearance of evill, and so scandalous, because it gave the weakes occasion to suspect some evill of such as did eat them; much more Idolothyte Rites which have not only beene dedicated and consecrated to the honour of Idolls, but also publicly and commonly used and employed in Idolatrous worship; surely whosoever useth such Idolothytes, gives great occasion to his brother to suspect some evill of him, because of such evill favoured appearances. And thus we see, how great appearance of evill, is more then manifest in the Ceremonies, which maketh the Scandall active, if there were no more. But afterwards we shall see the Ceremonies to be evill and unlawfull in themselves, and so to be in the worst kinde of active Scandall.

Se&. VII.

Two things are objected here by our Adversaries, to make it appear that the Scandall of Conformity, is not active nor faulty upon their part. 1. They say, they are blamelesse, because they render a reason of that which they doe, so that we may know the lawfullnesse of it. To this, sufficient answers hath beene made already, by one whole answeres I may well produce to provoke Conformists therewith, because no reply hath ever beene made to them. *Thi* saith (f) he, if it be true, then see we an end of all the duty of bearing with the weakes: of forbearing our owne liberty, power, and auctority in things indifferent, for their supportance: yea an end of all the care to prevent their offence, by giving them occasion (g) *aut condemnandi factum nostrum, aut illud*

(f) *Park.
of the crosse
part. 2.
pag. 57.
1. Theff.
5. 14.
Rom. 14.*

16. 1. Cor. 9. 12. 1. Theff. 2. 7. A&. 20. 34. Math. 18. 6. (g) *Cornel.
Iansen. conc. Et ang. c. 71,*

imitandi contra conscientiam, which we have (h) so often, so seriously, wish (h) Aug. so many reasons, obstructions, yea woes and threatnings commanded to us *de mor. b.* throughout the Word. What needed Paul to write so much against the scandall *Manich. l. 2.* of meates, and against the scandall of Idolatrous meates? This one precept *cap. 14.* might have sufficed, let the strong give a reason for his eating, &c. Though *Rom. 14.* he hath given many reasons to them of Corinth for the lawfullnesse of taking wages: though he hath given divers reasons for the lawfullnesse of all sorts of meats to them of Rome; yet neither will he take wages himselfe, nor suffer others to eat all sorts of meats, when others are offended. And what is that which he writeth *Rom. 14.* Take and receive the weak for their supporiance, and not for contraversty and disputation? &c.

It will be said, that they are to be thought obstinate, who after a reason given, are still scandalized. But the answer is in readinesse, (i) *Fieri potest ut quidam nondum sint capaces rationis redditæ, qui idcirco* (i) *Ames.* *quævis ratio sit illi reddita, habendi sunt adhuc pro pusilli.* They are ra- *lib. 5. de* ther to be thought obstinate in scandalizing, who perceiving the *conf. c. 11.* scandall to remaine notwithstanding of their reason given, yet for *q. 6.* all that, take not away the occasion of the scandall. But say (k) some, (k) *Dr. For-* whoever ought to be esteemed weake, or not capable of reason, *Missio tren.* nisters must not be so thought of. Whereunto I answer with *Dido.* *lib. 2. c. 20.* *elavins;* *Infirmatatem in doctores cadere posse, neminem negaturum puto,* & *num. 27.* *superiorum temporum historia de dimicatione inter doctores Ecclesiæ, ob Cere-* (l) *Alt. da-* *monias, idipsum probat. Parati etiam sunt coram Deo testari se non posse* *mafe cap. 9.* *acquiescere in Formalistarum solis ficulnæ.* The reason which they give *pag. 356.* us commonly, is Will and Authority; or if at any time they give another reason, it is such a one as can not cleare nor resolve our consciences. But let their reasons be so good as any can be, shall we be thought obstinate for being offended notwithstanding of their reason? Dare they say that those who contended so much of old about the Celebration of Easter, and about the Fast of the Sabbath, were not weake, but obstinate & malicious, after a reason was given? Why consider they not, (m) that men may for their science be profitable mini- (n) *Park.* sters, and yet faile of that measure of prudence whereby to judge of a parti- *of the crosse* cular use of indifferent things. *part. 2. pag.*

2. They say, they give no Scandall by the Ceremonies, because *Seçt.* they have no such intent as to drawe any into sinne by them. *Ans. A VIII.* scandalous and inordinat quality, or condition of an action any way inductive to sinne, maketh an active Scandall, though the doer have no intention to draw into sinne. This I made good in my 4. Proposition; and it is further confirmed by that great Scandall whereby Peter compelled the Gentiles to judaize *Gal. 2. 14.* He constrained them saith (n) Perkins, by the authority of his example, whereby he caused them to (n) *com.* thinke that the observation of the Ceremoniall Law was necessary. It was then upon this the quality of his action which made the Scandall active, because *place.*

(o) *Tom.* 1.
an. 55.
n. 29.
(r) *de rep.*
eccl. lib. 1.
cap. 11.
n. 18.

that which he did was inductive to sinne, but we are not to think that Peter had an intention to drawe the Gentiles to sinne. (e) Cardinal Baronius 'abouteth to make Peter blamelesse, & his fact free of all fault; quia præter ipsius spem id acciderat, and it fell forth only *ex accidenti* & inopinato, ac præter intentionem ipsius. (p) *M. Ant. de dominis* confuteth him well: *Est scandalum & cum peccato, quando qui licet non intendat peccatum alterius, facit tamen opus aut ex se malum aut apparenter, ex quo scit, aut scire debet, consequuturum alterius peccatum, aut quodcumque malum: nam etiam dicitur illud volentarium interpretative.*

S est. IX.

I will yet descend more particularly to confute our Opposites their severall answeres and defences, which they have used against our Argument of Scandall. And I beginne with our Lord Chancel-

(q) *Serm. as*
Perib. as-
semb.

As for the Godly amongst us (q) saith he, we are sorry they should be grieved, but it is their owne fault: for if the things be in themselves lawfull, what is it that should offend them?

Ans. 1. He does not well expresse Scandall (whereof he is there speaking) by griefe, for I may be grieved, yet not scandalized, and scandalized, yet not grieved, according to my first proposition touching Scandall.

2. To what purpose tells he, it is their owne fault? Thinke he that there are any offended without their owne fault? * To be offended is ever a fault, as I shew in my 3. and 6. Propositions; so that if a Scandall be not removed, where it is mens owne fault that they are offended, then no Scandall shall ever be removed; because all who are scandalized, commit a fault in being Scandalized. *Nihil potest esse homini causa sufficiens peccati, quod est spiritualis ruina, nisi propria voluntas, & ideo dicta vel facta alterius hominis possunt esse solum causa imperfecta aliqualliter inducens ad ruinam, saith (r) Aquinas;* giving a reason why in the definition of Scandall, he saith not, that it giveth cause, but that it giveth occasion of ruine.

* *Non*
anim solum
scandaloga-
re, sed etiam
scandalizari
peccatum,
est, quia in-
firmitati est
saith Mal-
dozas upon
Math. 18.

7.
(r) 2. 2. a. q.
43 art. 1.
(s) 1. Cor.
10. 23.

3. Why thinke he, that if the things be in themselves lawfull, they are purged of Scandall? (s) what if they edify not? what if hey be not expedient? are they not therefore scandalous, because in themselves lawfull? this shift is destroyed by my 9. Proposition. And I pray, were not all meats lawfull for the Gentiles in the Apostlestimes? yet this could not excuse their eating all sorts of meats, when the Jewes were thereby offended.

4. Whereas he demandeth, if the things be in themselves lawfull; what is it that should offend them? I demand againe; though adultery, murder &c. be in themselves unlawfull, what is it that should offend us? should we offend or be scandalized for any thing? nay, then we should sinne, for to be offended is a sinne.

5. He had said to better purpose; what is it that may offend them, or doth offend them, that it may be voided? whereunto I answer, that

that there is a twofold Scandall which may be and hath beene given by thinges lawfull in themselves, (as I touched in my 5. Proposition) *Viz.* the giving of occasion to the weake to condemne our lawfull deeds, & the animating of them to followe our example against their owne consciences: both wayes we make them to sinne. The Apostle 1. Cor. 10. 29. where he is speaking of a certaine kind of Idolothys which are in themselves lawfull, and only evill in the case of Scandall, sheweth, that if the weake in a privat banquet, see the stronge eating such meates as have beene offered to Idolls, notwithstanding of warning given, then is the weake one scandalized; because would the Apostle say, (t) *vel ipse etiam edet tuo exemplo, vacillante conscientia, vel tacite factum tuum damnabit.* Behold what Scandall may arise, even out of thinges which are in themselves lawfull, which also ariseth out of the Ceremonies, (let them be as lawfull as can be.) 1. We are provoked to disallow of lawfull thinges, and to condemne the doers, as superstitious and popishly affected. 2. We are animated by the example of Formalists to practise Conformity, which in our consciences we condemne, and by consequence doe sinne, because he that doubteth is damned, and whatsoever is not of faith, is sinne.

(t) *Parvus
com in il-
lumlocum.*

Let us see next how the Bishop of *Edinburgh* can helpe the cause. Sect. X. He will have us not to respect Scandall, because it is removed by the Law. For (u) saith he, *by obedience to a lawfull ordinance, no man gives Scandall. And if any take offence, both the cause and occasion thereof is the perversnesse only of the person offended. Tertullian saith well, res bona nemi- nem offendit nisi malam mentem.*

(u) *Epist.
to the pass.
of the
Church of
Scotland*

Ans. 1. I shew in my 9. Proposition, that the ordinance of Superiours can not make that to be no scandall which otherwise should be Scandall. If this be not taken well from us, let (x) one of our Opposites speake for us; who acknowledgeth, that human power can not make us doe that which we can not doe without giving of Scandall, and that in this case, the pretext of obedience to Superiours shall not excuse us at the hands of the Supreme judge.

(x) *Lr. For-
besse Iron.
lib. 2. cap.
20. num-
19.*

2. I would learne of him what makes a lawfull ordinance about matters of fact or thinges to be done? Not the will of Superiours; else there shall be no unlawfull ordinances; (for every ordinance hath the will of the ordainer:) Nor the lawfullnesse of the thing in it selfe which is ordained neither; for then every ordinance, which prescribeth a thing lawfull in it selfe, were it never so inexpedient in respect of supervenient circumstances, should be lawfull. To a lawfull ordinance then required, not only that the thing ordained be lawfull in it selfe, is also that it be not inexpedient. So that a thing may be lawfull in it selfe, yet not lawfully ordained, because the ordinance commandeth the doing of it, whereas there are many thinges lawfull which ought not to be done, because they are not expedient, 1. Cor. 6. 12.

ff 2

3. Since

3. Since it can not be a lawfull ordinance which ordaineth a thing inexpedient, it can not be a lawfull obedience which is yeilded to such an ordinance.

4. If by a lawfull ordinance he meane (as it seems he doth) an ordinance prescribing, that which is lawfull in it selfe, then his answer is false. What if an ordinance of Superiours, had ordained the *Corinthians* to eate freely of all meates which were in themselves cleane? Durst the Bishop say, that this ordinance of Superiours had beene of greater waight and superiour reason, then the Law of Charity which is Gods Law? Had no man given scandall by obedience to this ordinance? And would not the Apostle, for all that, have forbidden as he did the using of this liberty with the offence of others?

5. When any man is offended at a thing lawfull prescribed by an ordinance, the cause thereof is indeed in himselfe (yet it is not always his perversnesse, but oftimes weaknesse:) but the occasion of it, is the thing at which he offendeth, which occasion should ever be removed when it is not a thing necessary, as I shew already.

6. As for that sentence of *Tertullian*, it must admit the exception (y) *comm.* of a reverend Divine. He signifieth (saith (y) *Parvus*) scandall not to be properly committed, save in things evill in themselves, or else in. 1 Cor. 8. 9. indifferent: *quonquam interdum circa bonas intempestive factas etiam committi possit.*

Sect. XI. In the third place we will looke what weapons of warre Dr. (2) For (2) *lib* 2. *besse* produceth in his *Irenicum*, falsely so called. And first, he will not & 20. *num.* heare us touching Scandall, except we first acknowledge the Ceremonies not to be evill in themselves: otherwise he thinks we debate in vaine about Scandall, since we have a more convenient way to exterminat the Ceremonies by proving them to be evill in themselves, and also because when we are pressed with the weight of Arguments, we will still runne back to this point, that nothing which in it selfe is unlawfull, can be done without Scandall.

Ans. 1. The Argument of Scandall is not vainly or idly debated, for though we prove the Ceremonies to be evill in themselves, yet fitly we argument also from the Scandall of them, because this maketh yet more. 1. *ad rem*; For the Scandall of a thing is more then the unlawfullnesse of it: every unlawfull thing is not scandalous, but that only which is done to the knowledge of another. 2. *ad hominem*; For that we may either content or convince our Opposites, we argument *ex ipso* concesso, to this purpose; that since they yeeld the Ceremonies to be in themselves indifferent, therefore they must acknowledge that they are to be foreborne, because scandall followeth upon them, & they should abstaine from thinges indifferent, in the case of scandall.

2. Whereas he thinkes we will still turne back to the unlawfullnesse,

nesse of the Ceremonies in themselves, albeit we may justly make use of this answer, when they goe about to purge the Ceremonies from Scandall by the lawfullnesse of them in themselves, (because the Argument of Scandall doeth not presuppose our concession of the lawfullnesse of the Ceremonies, but theirs;) yet he deceives himselfe in thinking that we can not handle this Argument without it, for were they never so lawfull in themselves, we (a) evince the Scandall of them from the appearance of evill which is in them, so that without respecting the unlawfullnesse of the Ceremonies in themselves, we can and doe make good our Argument of Scandall, so faire as concerneth the Ceremonies considered by themselves. (a) *supra*
sect. 4. 5. 6.

But when our Opposites object, that many are scandalized by us who refuse the Ceremonies, we here compare the Scandall of Non-conformity, if there be any such (for though some be displeased at it, I see not how they are scandalized by it,) with the Scandall of Conformity, and shew them that the Scandall of Non-conformity is not to be cared for, because it is necessary, and that by reason of the unlawfullnesse of the Ceremonies. I will make all this plaine by a *simile*.

A Pastor dealing with a Fornicator, layeth before him both his sinne and the Scandall of it too. Now as touching the Scandall, the Fornicator careth not for it, because he is in the opinion that Fornication is indifferent. Whereupon the Pastor thus proceedeth. If it were indifferent, as you say, yet because Scandall riseth out of it, you should abstaine. And so amongst many Arguments against Fornication, the Pastor useth this Argument taken from the Scandall of it, both for aggravating the sinne in it selfe, and for convincing the sinner, and this Argument of Scandall, the Pastor can make good against the Fornicator, out of his owne ultroneous and unrequied concession of the indifferency of Fornication (because things indifferent and in the case of Scandall, and when they are done with the appearance of evill, should be forborne) without ever mentioning the unlawfullnesse of it. But if in an froward tergiversation, the Fornicator beginne to reply, that he also is scandalized and provoked to goe on in his Fornication obstinately, by the Pastors rebuking him for so light a matter, and that the Pastors reproofe to him hath appearance of evill, as much as his Fornication hath to the Pastor: Albeit here it may be answered, that the Pastors reproofe is not done *inordinate*, neither hath any appearance of evill, except in the Fornicators perverse interpretation, yet for stopping the Fornicators mouth as well more forcibly as more quickly, the Pastor rejoynedeth, that if any scandall followe upon his reproofe, it is not to be regarded, because the thing is necessary and that because Fornication being a great sinne, he may not but reprove it.

So, albeit our Argument of Scandall holdeth out against the Ceremonies.

remories considered by themselves, without making mention of the unlawfulness of them in themselves; albeit also when the Scandall of Non-conformity (if there bee any such) is compared with the Scandall of Conformity, we say truly, that this hath appearance of evill in its own condition, and that hath none, except in the false interpretation of those who glory in gainsaying.

Yet for further convincing of our Opposites, & darting through their most subtile subterfuges, with a mortall stroke, we send them away with this finall answer; you should abstaine from the Ceremonies when Scandall riseth out of them, because you confesse them to be in themselves indifferent. But we doe avouch and prove them to be unlawfull, wherefore it is necessary for us to abstaine, though all the world should be offended.

Sect. XII. The (b) Dr. proceedeth to throw backe the Argument of Scandall upon our own heads, and to charge us with scandalizing both the Church and common wealth, by our refusing the Ceremonies. But what? should a Doctor be a Dictator? or a Proctor, a Prater? why then doeth he ventilate words for reason? That some are displeased at our Non-conformity, we understand to our great griefe; but that thereby any are scandalized, we understand not, and if we did, yet that which is necessary, such as Non-conformity is, can be taken away by no Scandall.

(c) *Num.* But (c) the Dr. goeth forward, denying that there is in the Ceremonies so much as any appearance of evill, to make them Scandalous. Where I observe, that he dare not adventure to describe how a thing is said to have appearance of evill, and consequently a scandalous condition. The man is cautelous, and perceiveth peradventure, that the appearance of evill can be made to appeare no other thing, then that which doeth more then appeare in the Ceremonies. And this I have heretofore evinced out of *Xenobius*.

(d) *Num.* The (d) Dr. holdeth him upon kneeling in receiving the Sacramental Elements, and denieth that it is scandalous, or any way inducive to spirituall ruine. But (if he will) he may consider, that the ruder sort who can not distinguish betwixt worshipping the Bread, and worshipping before the Bread, nor discerne how to make Christ the passive object of that worship, and the Bread the active, and how to worship Christ in the Bread, and make the worship relative from the Bread to Christ; are by his example induced to Bread-worship, when they perceive bowing downe before the consecrated Bread, in the very same forme and fashion, wherein Papists are seen to worship it, but can not conceive the nice distinctions which he and his companions use to purge their kneeling in that act from Idolatry. As for others who have more knowledge, they are also induced to ruine, being animated by his example to doe that which their consciences doe condemne.

There

There occurreth next an objection taken from *Paul* his not taking wages at *Corinth*, (though he might lawfully) for shunning the offence both of the malicious and the weak: In the solution whereof (f) the Dr. spendeth some words. The substance of his answer is this: that *Paul* taught it was lawfull to take wages, and that they should not be offended at it, and if we doe as he did, we must teach that the Ceremonies are lawfull in themselves, yet not using our power for the time, lest the weak be offended, or lest the malicious glory: but for all that, not denying our right and liberty, nor suffering a yoke of bondage to be imposed upon us by contumacious men. And besides, that the Apostle was commanded by no Ecclesiasticall decree to take wages from the *Corinthians*, as we are commanded by the decree of *Perth* to receive the five Articles: so that *Paul* might without contempt of Ecclesiasticall Authority, abstaine from taking of wages, but we can not without contempt of the Church, reject the Articles.

(f) *Num.*
17.

Ans. 1. This importeth, that if the question were not *de jure*, and if we misliked the Ceremonies, and were offended at them, for some other reason then their unlawfulness, for this offence they would abstaine. It may be his reverend Fathers returne him small thanks for this device. For let some men be brought forth, acknowledging the Ceremonies to bee in themselves indifferent, yet offended at them for their inexpediency, whether they be weak or malicious, the Dr. thinks he should abstaine for their cause.

2. How knowes he, that they who were offended at *Paul* his taking of wages at *Corinth*, thought not his taking of wages there unlawfull, even as we thinke the Ceremonies unlawfull?

3. Why judgeth he that we are not scandalized through weakness, but through malice and contumacy? So he giveth it forth both in this place, and (g) else-where. Who art thou that judgeth another mans servant?

(g) *Iren. lib.*
1. cap. 10.
§. 2.

But 4. If we were malicious in offending at the Ceremonies as things unlawfull, and in urging of Non-conformity as necessary, should they therefore contemne our being scandalized? Those that would have *Titus* circumcised, were they not malicious? Did they not urge Circumcision as necessary? Held they it not unlawfull, not to circumcise *Titus*? yet did the Apostle abstaine, because they were to be scandalized, that is, made worse and more wicked calumniators, by the circumcising of *Titus*, as (h) I have shewed; so that albeit wee are not to care for the displeasing of men, that maliciously and contumaciously, urge (as necessary) abstaining from that which is lawfull to be done; yet must we care for scandalizing them and making them worse: rather ere that be, we ought to abstaine from the use of our liberty.

(h) *supra*
cap. 8. *sect.*
6.

5. If an Ecclesiasticall decree had commanded *Paul* at that time to take

to take wages at *Corinth*, the Dr. thinks hee had contemned Ecclesiasticall Auctority in not taking wages, though some should be offended at his taking wages. What? could an Ecclesiasticall decree command *Paul* to take wages in the case of Scandall? or could hee have obeyed such a decree in the case of Scandall? We have seen before, that no humane Auctority, can make that no Scandall, which otherwise were Scandall; so that *Paul* had not contemned Ecclesiasticall Auctority, by not obeying their command, in this case of Scandall which had followed by his obeying: for he had not been bound to obey, nay hee had been bound not to obey in such a case, yea further, albeit Scandall had not been to follow by his taking wages, yet he had no more contemned the Church by not obeying a command to take wages, then he had done by living unmarried, if the Church had commanded him to marry. The bare Auctority of the Church could neither restraine his liberty nor ours in things indifferent, when there is no more to binde but the Auctority of an ordinance.

(i) *Field of the Church lib. 4. cap.*

34. & *Bilf. apud Parker of the Crosse part. 2. pag.*

6. Why holds he us contemners of the Church, for not receiving the five Articles of *Perth*? we can not be called contemners for not obeying, but for not subjecting our selves, wherewith we can not be charged. Could he not distinguish betwixt subjection and obedience? Art thou a Doctor in *Israell*, and knowest not these things? Nay, art thou a Conformist, and knowest not what thy (i) fellow Conformists doe hold?

33.
Sect.

One point more resteth, at which (k) the Dr. holdeth him in this

XIII.

(k) *ibid. l. 2. cap. 20. num. 14.*

(l) *supra cap. 8. sect. 5. & cap. 9. sect. 10.*

(m) *ibid. sect. 7.*

(n) *Morney mist. of iniq. in the conclus.*

(o) *Aquin. 3. q. 66. art. 8. Rhem. annot. on*

Argument, namely, that for the offence of the weake, necessary things are not to be omitted, such as is obedience to Superiours, but their mindes are to be better informed.

Ans. 1. Obedience to Superiours can not purge that from Scandall which otherwise were Scandall, as (l) we have seen before.

2. That information and giving of a reason, can not excuse the doing of that out of which Scandall riseth, (m) we have also proven already.

3. That the Ordinance of Superiours can not make the Ceremonies necessary, I have proven in the first part of this Dispute. This

(n) is given for one of the chiefe markes of the man of sinne, *That which is indifferent, he by his lawes and prohibitions maketh to be sinne*, and shall they who professe to take part with Christ against Antichrist, doe no lesse then this? It will be replied, that the Ceremonies are

not thought necessary in themselves, nor Non-conformity, unlawful in it selfe, but onely in respect of the Churches ordinance. Iust

so (o) the Papiests professe, that the omission of their Rites and observances, is not a sinne in it selfe, but onely in respect of contem-

Math. 16. sect. 5. Bell. de Pontif. Rom. lib. 4. cap. 18: & de sacrific. missa lib. 6. c. 13.

ning

ning the Churches Customes and Commandements. How comes it then, that they are not ashamed to pretend such a necessity for the stumbling blockes of those offending Ceremonies among us, as Papists pretend for the like among them?

But the English Formalists have here somewhat to say, which we will heare. (p) *Mr. Hooker* tell us, that Ceremonies are scandalous either in their very nature, or else through the agreement of men to use them unto evil; and that Ceremonies of this kind, are either devised at first unto evil, or else having had a profitable use, they are afterwards interpreted and wrested to the contrary. As for the English Ceremonies, he saith, that they are neither scandalous in their owne nature; nor because they were devised unto evil; nor yet because they of the Church of England abuse them unto evil.

Sect.
XIV.
(p) *Ecel.*
Pol. lib. 4.
11. 12.

Ans. 1. Though all this were true, yet forasmuch as they have been abused by the Papists unto Idolatry and superstition, and are monuments of Popery, the trophies of Antichrist, and the reliques of *Romes* whoorish bravery: they must be graunted, at least for this respect, to be more then manifest appearances of evil, and so scandalous.

But 2. It is false which he saith, for kneeling in receiving the Communion, is in its owne nature evill and Idolatrous, because religious Adoration, before a mere creature, which purposely wee set before us in the act of adoring, to have state in the worship, especially if it be an actuall Image in that act representing Christ to us, (such as the Bread in the act of receiving,) draweth us within the compasse of coadoration or relative worship, as shall be copiously proven afterwards.

Other of the Ceremonies that are not evill in their owne nature, yet were devised to evill, for example, the Surplice. The (q) replier (q) cap. 1. to *Dr. Mountons* particular defence, observeth, that this superstition about apparell in Divine worship, beganne first among the French Bishops, unto whom *Celestinus* writeth thus. *Discernendi, &c. We are to be distinguished from the common people and others, by Doctrine, not by Garment, by Conversation, not by Habite, by the Purity of minde, not by Attire: for if wee study to innovation, we tread underfoot the order which hath been delivered unto us by our Fathers, to make place to idle superstitions; wherefore we ought not leade the mindes of the Faithfull into such things: for they are rather to be instructed then played wihall: neither are we to blinde and beguile their eyes, but to infuse instructions into their mindes.* In which words *Celestinus* reprehends this apparell, as a novelty which tended to superstition, and made way to the mocking and deceiving of the faithfull.

(q) cap. 1.
sect. 3.

Laſtly, whereas he ſaith, the Ceremonies are not abuſed by them in England I inſtance the contrary in Holy-dayes. (r) *Parkins* ſaith, that the Feaſt of Chriſts Nativity, ſo commonly called, is not ſpent in praiſing the name of God, but in riſſing, dycing, carding, masking, mumming, and in all licentious liberty, for the moſt part, as though it were ſome Heathen Feaſt of *Ceres* or *Bacchus*. And (f) elſewhere he complaineth of the great abuſe of Holy-dayes among them.

(r) expoſ. of
the creed art.
of Chriſts
birth.
(f) com. on
Gal. 4. 10.

Seſt. XV. As touching the rule which is alledged againſt the Ceremonies out of *Pauls* Doctrine, namely, that in thoſe things from which we may lawfully abſtaine, we ſhould frame the uſage of our liberty with regard to the weakneſſe of our bretheren. *Hooker* anſwereth to it. 1. That the weak bretheren among them, were not as the Iewes, who were knowne to be generally weak, whereas ſaith he, the imbecillity of ours is not common to ſo many, but onely here and there ſome ſuch a one is found. 2. He tels us, that theſe ſcandalous meats, from which the Gentiles were exhorted to abſtaine for feare of offending the Iewes, can not repreſent the Ceremonies; for their uſing of meats, was a matter of private action in common life, where every man was free to order that which himſelfe did; but the Ceremonies are publike conſtitutions for ordering the Church, and wee are not to looke that the Church is to change her publike lawes and ordinances, made according to that which is judged ordinarily and commonly fitteſt for the whole, although it chaunce that for ſome particular men, the ſame be found inconvenient, eſpecially when there may be other remedies alſo againſt the ſores of particular inconveniences. Let them bee better inſtructed.

Anſ. 1. This is bad divinity, that would make us not regard the ſcandalizing of a few particular men; Chriſts (s) woe ſtricketh not onely upon them who offend many, but even upon them who offend ſo much as one of his little ones.

2. That which he ſaith of the few in England, and not many, who are ſcandalized by the Ceremonies, hath been answered by a (u) Countryman of his owne. And as for us, we find moſt certainly, that not a few but many, even the greateſt part of Scotland one way or other are ſcandalized by the Ceremonies: ſome are ledde by them to drinke in ſuperſtition, and to fall into ſundry groſſe abuſes in Religion; others are made to uſe them doubtfully and ſo dammably. And how many who reſuſe them, are animated to uſe them againſt their conſciences, and ſo to bee damned? who is not made to ſtumble? and what way doe they not impede the Edification of the Church?

(u) *Parker* of
the croſſe cap.
6. ſect. 10.

3. What

3. What if there had been a publike constitution, commanding the Gentiles to eat all meates freely, and that this had been judged ordinarily and commonly fitt for the whole, even to signifie the liberty of the Church of the New Testament? should not the Gentiles notwithstanding of this constitution, have abstained because of the Scandall of the Iewes? How comes it then that that which the Apostle writeth against the Scandall of meates, & the reasons which he giveth, are found to holde ever good, whether there be a constitution or not?

4. As for his remedy against the Scandall of particular men, which is to instruct them better, it hath beene answered (x) before. (x) *scil.* 7.

Now if I reckon *Paybody* to be no body, perhaps some body will Sect. not take it well. I will therefore examine how he handleth this Ar. XVI; gument. Four things are answered (y) by him to those places, *Rom.* (y) *Apol.* 14. and 15. 1 *Cor.* 8. and 10. *Math.* 18. 6. which are alledged against *Part.* 3. *cap.* the use of things indifferent, when wee can not use them without Scandall. 5.

First, he saith, that all those Scriptures which are quotted as condemning the scandalizing of others in things indifferent, speake onely of scandalizing them who are weake.

Ans. 1. beir so: thought he that they are all malicious, and none weake, who are offended by the Ceremonies? He himselfe describeth the weak whom we are forbidden to scandalize, to be such as are weake in knowledge and certainty of the truth. Now there are many who are in this respect weake, scandalized by the Ceremonies. But I say moreover, that his description is imperfect, for there are some who know the truth, and that certainly, who are notwithstanding to be accounted weak, in regard of the defect of that prudence which should guide, & that stability which should accompany all their actions, in the particular usage of such things as they knowe certainly in their generall kinde to bee agreeable to truth and righteousness. Such Christians are impeded by the Ceremonies from going on in their Christian course, so fast as otherwise they would, if not also made to waver or stumble. And thus are they properly scandalized according to my fifth Proposition. *Si quis nostra culpa vel impingit, vel abducitur a recto cursu; vel tardatur, cum dicimur offendere* saith (2) *Calvine.* Porro scandalum est dictum vel factum quo impeditur Evangelij cursus, cuius ampliationem & propagationem, totius vite nostre scopum esse oportet saith (a) *Mariyr.* (2) *com.* in *Mat.* 18. 6. (a) *com.*

2. It is a fault to give offence even to the strong, or else (b) *Peter* 1 *Cor.* 8. was not to be blamed for giving offence to Christ. Yea it is a fault (b) *Math.* 18. 23.

to offend the very malicious by-things that are not necessary, as I have proven in my 12 Proposition.

Se^{ct}.
XVII.

Secondly saith he, all those Scriptures condemne onely the Scandall of the weake, which is made at that time, when we know they will be scandalized.

Ans. 1. If he speake of certaine and infallible knowledge, none but God knoweth whether a man shall be scandalized or not, by that which we are to doe: He must meane therefore of such knowledge as we can have of the event of our actions: and so his answer bringeth great damage to his owne cause. Formalists knowe, that their weake bretheren have been of a long time scandalized by the Ceremonies, and they heare them professing that they are yet scandalized, and how then can they but knowe that Scandall will still follow upon that which they doe?

2. Albeit they know not that their bretheren will be scandalized by the Ceremonies, yea albeit their bretheren should not be scandalized thereby, yet because the Ceremonies are appearances of evill; inductive to sinne; and occasions of ruine; Scandall is given by them, whether it be taken by their bretheren or not, according to my 4 and 5 Propositions.

Se^{ct}.
XVIII.

Thirdly saith *Paybody*, all those Scriptures condemne onely that offence of another in things indifferent, which is made by him who is at liberty and not bound: they speake not of using or refusing those things, as men are tied by the commandement of Authority. Where he laboureth to prove, that obedience to the Magistrate in a thing indifferent, is a better duty then the pleasing of a private person in such a thing.

Ans. 1. I have proven heretofore, that the commandement of Authority, can not make the use of a thing indifferent to bee no Scandall, which otherwise were Scandall.

2. I have also proven in the first part of this Dispute, that an Ecclesiasticall constitution can not bind us nor take away our liberty in the using or not using of a thing indifferent in it selfe, except some other reason bee shewed us then the bare Authority of the Church. As touching the civill Magistrate, his place and power, to judge and determine in things pertaining to the worship of God, we shall see it afterwards, and so shall we knowe how farre his decisions and ordinances in this kinde of things, have force to binde us to obedience.

3. He should have proven, that obedience to the Magistrate in a thing indifferent, is a better duty then abstaining from that which scandaliz-

scandalizeth many Christians: he should not have opposed pleasing and scandalizing (for perhaps a man is most scandalized when he is most pleased;) but edifying and scandalizing, according to my first Proposition. Now will any body, except *Paybody*, say, that obedience to the Magistrate in a thing indifferent, out of which Scandall riseth, is a better duty then forbearing for the edification of many Christian soules, and for shunning to scandalize them. This wee must take to bee his meaning, or else he saith nothing to the purpose.

His fourth answer is, that all those Scriptures condemning scandall, must needs especially condemne that which is greatest. *Peter* and his companions comming to *Antioch*, were in danger of a double scandall; either of the Iewes by eating with the Gentiles, which was the lesse, or of the Gentiles in refusing their company, as if they had not beene bretheren, which was farre the greater: Now *Paul* blamed *Peter* very much, that for the avoiding the lesser scandall he & and his companions fell into the greater.

Señt.
XIX.

Ans. 1. He is greatly mistaken, whiles he thinks that a man can be so straited betwixt two scandalls, that he can not choose but give the one of them; (c) For *Nulla datur talis perplexitas, ut necessarium sit* (c) *Ames.*
pio homini siue hoc siue illud faciat, scandalum alicui dare. lib. 5. de
consec. c. 11.

2. That sentence of choosing the least of two evils, must be understood of evils of punishment, not of evils of sinne, as I shew (d) before, so that he is in a foule error, whiles he would have us to choose the least of two scandalls. (d) *supra*
cap. 1.

3. As for the example which he alledgeth, he deceiveth himselfe to thinke that *Peter* had given scandall to the Iewes, by his eating with the Gentiles. *Cum Gentibus cibum capiens, recte utebatur libertate Christiana*, say (e) the *Magdeburgians*: but when certaine Iewes came from *Iannes* (e) *cent. 1.*
he withdrewd himselfe, fearing the Iewes, and so quod ante de libertate lib. 2. c. 10.
Christiana edificaret, versus destruebat: By eating then with the Gentiles col. 560.
les he gave no scandall, but by the contrary he did edify. And further I say, that his eating with the Gentiles was a thing necessary, and that for shunning of two great scandalls; the one, of the Gentiles, by compelling them to judaize; the other, of the Iewes, by confirming them in judaisme, both vvhich followed upon his withdrawing from the Gentiles; so that by his eating vvvith the Gentiles no scandall could be given, and if any had beene taken, it was not to be carred for. Wherefore there was but one scandall, which *Peter* and his companions were in danger of, which also they did give, & for which *Paul* reprehended them, namely, their withdrawing of themselves from the Gentiles, & keeping company only with the Iewes;

whereby both the Jewes and the Gentiles were scandalized, because both were made to think, (at least occasion was given to both for thinking) the observation of the Ceremoniall law necessary. That which deceiveth *Paybody*, is the confounding of scandalizing and displeasing. *Peter* by eating with the Gentiles perhapes had displeased the Jewes, but he had thereby edified them though: The scandall which he gave them was by judaizing; *Judaizabat olim Petrus per dissimulationem* saith (f) *Gerson*: by this judaizing through such dissimulation and double dealing, as was his eating with the Gentiles first, & then withdrawing of himselfe, when certaine Jewes came; for keeping company with them only, he scandalized the Jewes and confirmed them in judaisme, as (g) *PARUM* noteth. How then can it be said, that he had scandalized them by his eating with the Gentiles: for here upon it should followe, that there was a necessity of doing evill laid upon *Peter*, so that he behoooved to offend the Jewes, either by his eating with the Gentiles, or by his not eating with the Gentiles, for he could not both eat with them and not eat with them. This is therefore plaine, that if he scandalized the Jewes by his not eating with the Gentiles, as I have shewed, then had he not scandalized them, but edified them by his eating with the Gentiles.

(f) *de ause-
rib. paya
consider 12.*

(g) *comm.
in illam lo-
cutionem.*

4. I perceive he would say, that the scandall of Non-conformity is a greater scandall, then the scandall of Conformity; and so he would make us gaine little by our Argument of scandall. (h) He is bold to object, *where one is offended with our practise of kneeling, swearing; I may say ten thousand are offended with your refusall.* O Adventurous Arithmetique! O huge Hyperbole! O desultorious Declamation! O roving Rethorike! O prodigall Paradoxe!

(h) *ubi su-
pra. p. 441.*

Yet I reply, 1. Though sundry (yet not ten thousand for one) are displeased by our refusall, who can shew us, that any are thereby scandalized, that is, made worse, and induced to ruine? This man is bold to say well to it; but we have solidly proven, that scandall riseth out of kneeling, and the rest of the Ceremonies, let it be measured to us, with the same measure wherewith we mette.

2. Put the case that ten thousand were scandalized by our refusall, will it thereupon follow, that our refusall is a greater scandall then their practising? Nay then, let it be said that the Crosse of Christ is a greater scandall, then a privat mans Fornication, because both (i) Jewes and Greeks were offended at that, whereas perhaps a small Congregation only is offended at this.

(i) *1. Cor. 1.
p. 3.*

3. Our refusall is necessary, because of the unlawfulnessse of the Ceremonies which we refuse, so that we may not receive them, but must

must refuse them, notwithstanding of any scandall which can follow upon our refusall. If he had ought to say against this answer, why is he silent? he might have found it at home. Our forbearance of Con-
 formity faith (k) Parker, is a necessary duty, there is therein no fault of any
 scandall in us. (k) of the Crosse part. 2. pag. 79.

4. Our Opposites should doe well to assoyle our Argument of scandall, before they propound another Argument against us, for so long as they make it not evident, that the scandall of the Ceremonies, which we object, is no active or faulty scandall; as long they can not object the scandall of Non-conformity to us; because if the scandall (which is to be avoided) be in their practising of the Ceremonies, it can not be in our refusing of them.

5. We know many are grieved and displeased with our Non-conformity, yet that every one who is grieved is not by and by scandalized, the Bishop of Winchester teacheth as well as wee. Many times (l) faith he, men are grieved with that which is for their good, and earnestly (l) Sermon. set on that which is not expedient for them. But in good earnest, what on 10. 16. 74 doe they meane, vvhich say they are scandalized, or made worse by our Non-conformity? for neither doe we make them condemne our lawfull deed as unlawfull, nor yet doe vve animate them by our example to doe that vvhich in their consciences they judge unlawfull. They themselves acknowledge, that sitting is as lawfull as kneeling; that the not observing of the fyve Holy-dayes is as lawfull, as the observing of them; that the not Bishoping of children is as lawfull as the Bishoping of them. Doe they not acknowledge the indifferency of the things themselves? Doe they not permit many of their people either to kneel, or to sit at the communion? Have not many of themselves taken the Communion sitting in some places? Have not our Conformists in Scotland hitherto commonly omitted Bishoping of Children, and the ministration of the Sacraments in private places? As for our selves, we make our meaning plaine, when we object the scandall of Conformity, for many ignorant and superstitious persons are by the Ceremonies confirmed (expertus loquor) in their error and superstition: so that now they even settle themselves upon the old dregges of Popish superstition & formality, from which they were not well purged. Others are made to practise the Ceremonies, with a doubting and disallowing conscience, and to say with Naaman, in this the Lord be mercifull unto us, if we cry: with my owne eares have I heard some say so. And even those who have not practised the Ceremonies, for that they can not see the lawfulness of them, yet are animated by the example of practising Conformists, to doe these things which in their consciences they condemne as unlawfull (which were to sinne damnably:)

and

and if they doe them not, then is there no small doubting and disquietnesse, trouble and trepidation, harboured in their consciences. And thus one way or other, some weakening or deterioration cometh to us by the means of the Ceremonies. And if any of our Opposites dare thinke, that none of us can be so weake as to stumble or take any harme in this kinde, because of the Ceremonies; we take God himselfe to witnesse who shall make manifest the counsells of the heart, that wee speake the truth, and lie not.

(m) *Parvus*

comm. in

Rom.

15. 1.

Serm. on. 10.

16. 7.

Finally, let that be considered, which Divines (m) observe to be the perpetuall condition of the Church; namely, that as in any other family, there are found some great, some small, some strong, some weake, some wholesome, some sickely; so still is there found such an inequality in the house of God, which is the Church; and that because some are sooner, some are later called, some indued with more gifts of God, and some with fewer.



THE



The third Parte, Against the lawfulnessse of the Ceremonies.

CHAP. I.

That the Ceremonies are unlawfull, because superstitious, which is particularly instanced in holy dayes, & ministring the Sacraments in private places.



THE strongest tower of refuge to which our Opposites make their maine recourse, is the pretended lawfulnessse of the Ceremonies, which now we are to batter downe and demolish, and so make it appeare how weake they are even where they thinke themselves strongest.

Sec. 1.

My first argument against the lawfulnessse of the Ceremonies, I drawe from the superstition of them. I cannot marvell enough how Dr. Mourtoun and Dr. Burges could thinke to rub the superstition vpon non-conformists, whom they set forth as fancying their abstinence from the Ceremonies to be a singular peece of service doneto God, placing Religion in the not vsing of them, & teaching men to abstaine from them for conscience sake. a Dr. Ames hath given a sufficient answer, namely, that abstaining from sinne is one act of common obedience, belonging as well to things forbidden in the second table, as to those forbidden in the first, and that we doe not abstaine from those Ceremonies, but as from other unlawfull corruptions, even out of the compasse of worship. We abstaine from the Ceremonies even as from lying, cursing, stealing, &c. Shall we be houlden superstitious for abstaining from things unlawfull? The superstition therefore is not on our side, but on theirs.

(a) First
Iust. ag. Ca-
rem. cap. 9.
p. 96. 100.

For first, superstition is the opposite vize to Religion. in the ex-
cesse as our Divines describe it, for it exhibites more in the worship
of God then he requires in his worshop. Porro saith b Zanchius in cul-
tim ipsum excessu peccatur, si quid illi quem Christus instituit, jam addas, aut
ab aliis additum sequaris: ut si Sacramentum à Christo institutum, alia addas Sa-
cramen-

Sec. 2.
(b) lib. 1. de
vit ext cult
oppo. Col.
301. 302.

E

cramenta: si Sacrificiū, alia sacrificia: si Ceremoniis cuiusvis Sacramenti, aliorum addis Ritus: qui merito omnes superstitionū nomine appellantur. We see he accounteth superstition to be in the addition of Ceremonies, not instituted by Christ, as well as in the addition of more substantiall matters. *Supersticio*, (as some derive the word) is that which is done *supra statutum*; and thus are the controverted Ceremonies superstitious, as being vsed in Gods worship, vpon no other ground then the appointment of men.

Señ. 3.

(c) *Aquin.*

2. 2. q. 92.

art. 1.

(d) *Syn. pur.*

Theol. Disp.

44. thes. 53.

(e) *Magdeb.*

cent. 4. cap.

6. Col. 427.

(f) *de cas.*

consc. lib. 2.

cap. 12. cas.

13.

(g) *Concil.*

Laodic. can. 15.

58.

Señ. 4.

(h) *Hist. of*

the Walden-

ses part. 3.

lib. 1. cap. 6.

1. Superstition is that which exhibites diuine worship, *vel cui non debet, vel non to modo quo debet*, saith the Schoolmen; Now our Ceremonies, though they exhibite worship to God, yet this is done inordinately, and they make the worship to be otherwise performed then it should be; for example, though God be worshipped by the administration of the Sacraments in private places, yet not so as he should be worshipped. The Professors of *Leyden* condemne private Baptisme as inordinate, because *Baptismi publici ministerij, non privata exhortationis est appendix*. It is marked in the fourth centurie both out of Councils & Fathers, that it was not then permitted, to communicate in private places, but this custome was thought inordinate and vnbecoming. If it be said, that the communion was given to the sicke privately, in the auncient Church. I answer: sometimes this was permitted, but for such speciall reasons as doe not concerne us; for as we may see plainly by the 14 Canon of the first counsell of *Nice* (as those Canons are collected by *Ruffinus*;) the 69 Canon of the Council of *Eliberis*; and the 6 Canon of the Counsell of *Ancyra*, the communion was onely permitted to be given in private houses to the *Penitentes*, who were *abstemi* and debarred from the Sacrament, some for three years, some for fyve, some for seven, some for ten, some for thirteen, some longer; and who should happily be overtaken with some dangerous and deadly sicknesse, before the setttime of abstention were expired. As for the judgment of our owne Diuines, *Calviniani* saith *f Balduine, mortem illum quo Eucharistia ad egrotos tanquam viaticum deferatur, improbant, tamque non nisi in caribus ad egrotos tanquam viaticum deferatur, improbant, tamque non nisi in caribus* publici vsurpandam censent. For this he alledgeth *Beza, Aretius, & Musculodius*. It was a better ordinance then that of *Perth*, which said *non oportet in domibus oblationes ab Episcopis sive Presbyteris fieri*: but to returne.

3. The Ceremonies are proven to be superstitious, by this reason, if there were no more they have no necessary nor profitable use in the Church (as hath been proved) which kinde of things, cannot be used without superstition. It was according to this rule, that the *Waldenses* and *Albingenses* taught, that the Exorcismes, Breathing, Crossings, Salt, Spittle, Vnction, Chrisme, &c. Vsed by the Church of *Rome* in Baptisme, being neither necessarie nor requisite in the administration of the same, did occasion error and superstition, rather then edification to Salvation.

4. They

4. They are yet more superstitious, for that they are not onely used in Gods worship vnneccessarely and vnprofitably, but likewise they hinder other necessary duties. They, who though they serve the true God, yet with needlesse offices, and defraud him of duties necessary, are superstitious in i Hookers Iudgment. I wish he had said as well to him, as from him. What offices more vnneccessary, then those Romane Rituals? yet what more necessary duties, then to worship God in a spirituall and lively manner, to presse the power of Godlinesse vpon the consciences of Professors, to maintaine and keepe faithfull and well qualified Ministers in the Church, to beare the bowels of mercy and meeknesse, not to offend the weake, not to confirme Papists in Popery, to have all things in Gods worship, disposed according to the word, and not according to the will of man, not to exercise Lordship over the consciences of those whom Christ hath made free, to abolish the monuments of by-past, and badges of present Idolatry: yet are those and other necessarie duties shut quite out off doores by our needlesse Ceremoniall service.

5. The Ceremonies are not free of superstition, in as much as they give to God an externall service, and grace-defacing worship, which he careth not for, and make fleshly observations to step into the rout of Gods most spirituall worship. *Augustine* & alledge that which is said *Luc. 17. The Kingdome of God is within you*, against superstitious persons, who *exterioribus principalem curam impendunt*. The Christian worship ought to be in spirit, without the carnall Ceremonies and rites, saith 1 one of our Divines, yea the Kingdome of God commeth not *cum apparatu aut Pompa mundana*, ita *ut observari possit tempus vel locus*, saith in a Papist. Carnall worship therefore, and Ceremoniall observations are (to say the least) superfluous in Religion, and by consequence superstitious.

6. Worship is placed in the Ceremonies, therefore they are most superstitious. To make good what I say, Holinesse and necessity are placed in the Ceremonies, ergo, worship. And 1. Holinesse is placed in them. *n Hooker* thinkes festivall dayes clothed with outward robes of holinesse; nay he saith plainly, No doubt as Gods extraordinary presence hath hallowed and sanctified certaine places, so they are his extraordinary workes that have truly and worthily advanced certaine times, for which cause they ought to be with all men that honour God, more holy then other dayes. *p* He calleth also the Crosse an holy signe. *q* *Dr. Burgesse* defendeth, that the Ceremonies are, and may be called worship of God, not onely *ratione modi*, as belonging to the reverend vsage of Gods prescribed worship, but also *ratione medij*, though not *medij per se*, of and by it selfe, yet *per aliud*, by vertue of somewhat else. Now doe not Papists place worship in their Crosse and Crucifixe? yet doe they place no holinesse in it *per se*, but onely *per aliud*, in respect of Christ Crucified thereby represented, and they tell vs, that crea-

(i) *Eccles. Pol. lib. 5. sect. 3.*

sect. 5.

(k) *apud Aquin. 2. 2.*

9. 3. art. 2.

(l) *l. Rainol-*

des, confer:

with I. Harz

cap. 8. divis.

4. p. 489.

(m) *Stilla*

com. in

Luc. 17. 20.

sect. 6.

(n) *Ecc. pol.*

l. 5. l. 70.

(o) *Ibid. f.*

69.

(p) *Ibid. f.*

65.

(q) *Of the*

lawfulness

of kneeling.

cap. 3.

(r) *Aquin.*

3. 4. 25.

art. 4.

tura insensibili non debetur honor vel reverentia, nisi ratione rationalis nature; and that they give no religious respect vnto the tree whereon Christ was crucified, the nailes, garments, speare, manger, &c. but onely *quantum ad rationem contactus membrorum Christi.* Saith Dr. Burgess any lesse of the Ceremonies? Nay he placeth every way as much holinesse, and worship in them, in the forequotted place. And self-

(f) ubi supra cap. 1 §.
p. 42.

(t) ibid. p.
41.

(w) Aquin.
2. 2 q. 95.
art. 2.

where he teacheth, that after a sort the Ceremonies are worship in themselves, even such a worship as was that of the freewill offerings vnder the Law, & such a worship as was the building and vse of Altars here and there, (before God had chosen out the standing place for his Altar) though to the same end for which the Lords instituted Altar served. Thus we see, that they offer the Ceremonies, as worship to God: yet put the case they did not, the Schoole saith, that a thing belongeth to the worship of God, *vel quo ad offerendum; vel quo ad assumendum.* Where vpon it followeth, that superstition is, not, onely to be layed to their charge, who offer to God for worship, that which he hath not commanded, but theirs also who assume in Gods worship, the helpe of any thing as sacred or holy, which himselfe hath not ordained. 2. They place as great a necessity in the Ceremonies, as Papists place in theirs, whereby it shall also appeare, how superstitiously they place worship in them, *for quacunq; observatio quasi necessaria commendatur, continuo censetur ad cultum Dei pertinere,* saith x Calvine. y The Rhemist thinke, that meates of themselves, or of their owne nature, doe not defile, but so farre as by accident they make a man to sinne: as the disobedience of Gods commandment, or of our Superiours, who forbid some meates for certaine times and causes, is a sinne. And they adde, that neither flesh nor fish of its selfe doth defile, but the breach of the Churches precept defileth. & Aquinas defendeth that trin-immerlion is not de necessitate baptismi, onely he thinkes it a sinne to baptise otherwise, because this rite is Instituted and vsed by the Church. Doe not formalists place the same necessity in the Ceremonies, while-as they say they vrge them not as necessary in themselves, but onely as necessary in respect of the determination of the Church, and the ordinance of those, who are set over vs? Nay Papists place not so great necessity in many ordinances of their Church, as Formalists place in the Ceremonies. If the cause be doubtfull a Aquinas sends a man to seek a dispensation from the Superiour. But sic causa sit evidens, per seipsum licet possit homo statui observantiam praterire. What formalist dare yeeld vs such liberty, as by our selves, and without seeking a dispensation from Superiours, to neglect the observation of their statutes, when wee see evident cause for so doing? they thinke that wee have no power at our owne hand to Iudge, that wee have an evident cause of not obeying those who

(x) de vera
eccel reform.
pag. 367.

(y) annot on
Matth. 15.
sect. 5.

(z) 3. q.
66. art. 6.

(a) 2. 2 q.
147. art. 4.

(b) 3. q. 66.
art. 10.

are set over vs, yet thus much is allowed by this Papist, who also b else where acknowledgeth that there is nothing necessary in baptism, time,

tisme, but the forme, the minister, & the washing of water, and that all the other Ceremonies which the Church of Rome useth in baptism, are onely for solemnity. *e Bellarmine* saith, that the neglecting and not observing the Ceremonies of the Church, with them is not a mortall sinne, except it proceed *ex contemptu*. And that he who entering into a Church doeth not asperge himselfe with holy water, sinneth not, if so be he doe it *citra contemptum*. Now to be free of contempt, will not satisfie our formalists, except wee obey and doe that same very thing which we are commanded to doe. *e Cornelius Iansenius* commenting vpon these words: *In vaine dicitur they worship me, ita- ching for doctrines the commandments of men*, saith that the commandments of men there, forbidden & condemned, are those which command nothing divine, but things merely humane. And therefore he pleadeth for the constitutions of the Church about feasts, choyce of meats, festiuities, &c. and for obedience to the same vpon no other ground then this, because *pius quisque facile videt quam habeant ex scripturæ originem. Et quomodo in consonant, eo quod faciunt, ad carnis castigationem & temperantiam, aut ad fideliū unionem & edificationem*. I knowe it to be false which this Papist affirmeth: yet in that he thus pleadeth for those constitutions of the Church, from scripture and reason, forsaking the ground of humane Auctority, he is a great deale more modest and lesse superstitious, then those our opposites, who avouch the Ceremonies as necessary, and will have vs bound to the practise of them, vpon no other ground, then the bare will and auctority of Superiours, who have enjoyned them, as hath been shewed in the first parte of this Dispute. Yea some of them place a certaine and constant necessity in the Ceremonies themselves, even beside and without the Churches constitution (which is more then Papists have said of their Ceremonies.) *f Dr. Forbess* calleth the Articles of Perth, *pauca necessaria, &c.* a few things necessary for Gods glory, and the promoting of pietie in our Church, for order, peace, unity, and charity, and particularly he teacheth, that a minister may not lawfully omit to administer the sacraments in privat places, and without the presence of the congregation, to such as through sicknesse can not come to the publicke assemblies; which he calleth *ei necessaria ministrare*. To say the trueth, the ministration of the Sacraments in privat places, importeth a necessity in the matter it self, for which cause, the *g Divines* of Geneva resolved that in *Ecclesiæ publicæ institutione*, baptism might not be administered in private places, but only publicly in the congregation of the faithfull. *partim ne sacramenta, &c. paritèr* say they, *lest the Sacraments being separat from the preaching of the word, should be againe transformed in certaine magicall ceremonies, as in Popery it was; paritèr that that grosse superstition of the absolute necessity of external Baptisme, may be rooted out of the minds of men*. Sure, the defenders of privat baptism place too great necessity in that Sacrament. *h Hooker* plainly

(c) *de sacr. Missæ lib. 6. cap. 13.*
(d) *de Pont. Rom. lib. 4. cap. 18.*
(e) *Cone. Evang. cap. 60.*

(f) *Iren lib. 1. cap. 5. §. 6 & cap. 7. §. 7.*

(g) *apud Zan: h opus lib. 1. pag. 111.*

(h) *eccl. Pol. lib. 5. f. 60.*

insinuate the absolute necessity of outward baptisme, at least in wish or desire, which is the distinction of the Schoolmen, and followed by the moderne Papists, to cloake their superstition. But whatsoever shew it hath, it was rightly impugned in the Council of Trent by *Marinarius*, who alledged against it that the Angel said to *Cornelius*, his prayers were acceptable to God, before ever he knewe of the sacrament of baptisme, so that having no knowledge of it, he could not be said to haue received it, no not in vow or wish: and that many holy Martyrs were converted in the heat of persecution, by seeing the constancy of others, and presently taken and put to death, of whom one can not say, but by divination, that they knewe the Sacraments and made a vow.

Secl. 7.
(k) *Conffiss.*
cap. 5. art.
41.
(l) *Proc. in*
Perth. as-
semb. pars. 3
pag. 18.

(m) *Alt.*
Damasce.
cap. 10. p.
878.

7. I will now apply this Argument taken from superstition, particularly to holy dayes. *Superstitiosum esse docemus* saith *k Beza*, *arbitrari unum aliquem dicim altero sanctiorem*. Now I will shew that formalists observe holy dayes, as mysticall and holier then other dayes: howbeit *I B. Lindsey* thinks good to dissemble and denie it. *Times* saith he; are appointed by our Church for morning and evening prayers in great townes, houres for preaching on tuesday, thursday, &c. houres for weekly exercises of prophesying, which are holy in respect of the vse whereunto they are appointed; and such are the fyve dayes, which we esteeme not to be holy for any mystick signification, which they have, either by Divine, or Ecclesiasticall institution, or for any worship which is appropriated vnto them, that may not be performed at an other time, but for the sacred vse whereunto they are appointed to be employed as circumstances onely, and not as misteries. *Answe.* this is but falsely pretended, for as *m Didoclavins* observeth *aliud est deputare, aliud dedicare, aliud sanctificare*. designation or deputation is when a man appoints a thing for such an use, still reserving power and right to put it to an other vse, if he please, so the Church appointeth times and houres for preaching vpon the weeke dayes, yet reserving power to employ those times other wise, when shee shall thinke fit. Dedication is when a man so devotes a thing to some pious or civill vse, that he denudes himselfe of all right and title, which thereafter he might claime vnto it: as when a man dedicates a somme of money for the building of an Exchange, a Iudgment-hall, &c. or a parcell of ground for a Church, a Churchyarde, a Glebe, a Schoole, a Hospitall; he can claime no longer right to the dedicated thing. Sanctification is the setting apart of a thinge for a holy or religious vse, in such sort, that thereafter it may be put to no other vse, *Prov. 20. 25.* Now, whereas times set apart for ordinary and weekly preaching, are onely designed by the Church for this end and purpose, so that they are not holy, but onely for the present they are applied to an holy vse; neither is the worship appointed as convenient or beseeching for those times, but the times are appointed as convenient for the worship: festivall dayes are holy both by dedication and consecration

cration of them. And this much the *n B.* himselſe forbeareth not to ſay, onely he labourerh to plaſter over his Superſtition with the vn-
 tepered mortar of this quidditative diſtinction; * that ſome things
 are holy by conſecration of them to holy miſticall uſes, as water
 in baptiſme, &c. but other things are made holy by conſecration
 of them, to holy politicall uſes. This way (ſaith he) the Church
 ha:h power to make a thing holy, as to build and conſecrate places
 to be Temples, howſes to be Hoſpitals, to give rent, lands, money,
 and goods to the miniſtery, and to the poore, to appoint Veſhells,
 and veſtures, and Inſtruments for the publike worſhip, as Table,
 Tableclothes, &c. *Anſ. 1.* The *B.* (I ſee) taketh vpon him to coyne
 new diſtinctions at his owne pleaſure, yet they will not (I truſt)
 paſſe current among the Iudicious: to make things holy by conſe-
 cration of them to holy uſes for policie, is an vncouth ſpeculation,
 and I dare ſay, the Biſhop himſelſe comprehendeth it not. Gods
 designation of a thing to any uſe which ſerves for his owne glory,
 is called the ſanctification of that thing or the making of it holy:
 and ſo the word is taken *Iſa. 13. 3.* & *Ier. 1. 5.* as *G. Sanctum* noteth
 in his commentaries vpon theſe places, and *Calvine* commenting
 vpon the ſame places expoundeth them ſo likewiſe. But the Church
 appointing or designing of a thing to an holy uſe, can not be
 called the making of it holy: It muſt be conſecrated at the command
 of God, and by vertue of the Word and Prayer: thus are breade and
 wine conſecrated in the holy ſupper. *Res Sacra* ſaith *p Femerus*, ſunt
lib. 6. cap. 3. *quæ Dei verbo in prædictum uſum ſanctificatæ & dicatæ ſunt.* *q Polanus* (q) *Syn.*
 ſpeaking of the Sacramentall elements, ſaith, *ſanctificatio rei terrene*
lib. 6. c. 5. *eſt actio miniſtri, qua deſtinat rem terrenam ad ſanctum uſum, ex mandato* *pag. 433.*
Dei, &c. The *r* Profeſſors of *Leiden* call onely ſuch things perſons, (r) *Syn. pur.*
 times, and places holy. as are conſecrated & dedicated to God and
 his worſhip, and that *divina præſcriptione*. If our ordinary meate and
 drinke can not bee ſanctified to vs, ſo that we may lawfully and
 with a good conſcience uſe thoſe common things, but by ſ the word
 of God and praier; how then ſhall any thing be made holy for Gods
 worſhip, but by the ſame meanes? and I pray, which is the Word,
 and which be the Prayers, that make holy thoſe things, which the
 Biſhop avoucheth for things conſecrated and made holy by the
 Church, namely, the ground wherevpon the Church is built, the
 ſtones and timber of an hoſpittall, the rents, lands, moneys or goods,
 given to the Miniſtery. and the poore, the veſhells, veſtures, ta-
 bles, napkins, baſens, &c. appointed for the publike worſhip?

2. Times, places, and things which the Church designeth for
 the worſhip of God if they be made holy by conſecration of them
 to holy Politicall uſes, then either they are made holy, by the holy
 uſes to which they are to be applied, or elſe by the Churches dedi-
 cating of them to thoſe uſes. They can not be called holy by vertue
 of

(n) *ubi ſu-
 pra pag. 29.*
 (o) *ibid. pa.
 28.*

(p) *Theol.*
lib. 6. cap. 3.
 (q) *Syn.*
lib. 6. c. 5.
 (r) *Syn. pur.*
Theol. Diſp.
21. Theſ. 7.

(ſ) *1 Tim.*
4. 5.

3. ſ. 8.

(t) *frissius*
cap. 5. pag.
59.

of their application to holy uses, for then (as *Ames* argueth) the aire is sacred, because it is applied to the Minister his speech whiles he is preaching, then is the light sacred which is applied to his eye in reading, then are his spectacles sacred which are used by him reading his text, &c. But neither yet are they holy, by vertue of the Churches dedicating of them to those uses for which the appointeth them: for the Church hath no such power as by her dedication

(u) *Comm.*
in 1 *Reg.* 8.
de templ. de-
dic.

to make them holy. *u P. Martyr* condemneth the dedication or consecration (for those words he useth promiscuously, whereby the Papists hallowe Churches, and he declareth against it the Iudgment of our Divines to be this, *licet ino jure pietatis requiri, ut in prima cu-jaque rei usurpatione, gratias Deo agamus, ejusque bonitatem celebremus, &c. Collati boni religiosum ac sanctum usum poscimus.* This he oppolett to the Popish dedication of Temples & Bels, as appeareth by these words *quanto sanius rectiusque decernimus.* He implieth therefore that these things are onely consecrated, as every other thing is consecrated to vs. Of this kind of consecration he hath given examples. *In libro Nehemie dedicatio mœnium civitatis commemoratur, quæ nil aliud fuit nisi quod murû urbis inflauratû, populus una cum Levitis & Sacerdotibus, nec non principibus, eo se contulit, ibique gratias Deo egerunt de manibus reedificatû, & justam civitatis usum postularunt, quæ item ratione prius quam sumamû tibun, nos etiam illum consecramus.* As the walls of Ierusalem then, and as our ordinary meate are consecrated, so are Churches consecrated, and no otherwise can they be said to be dedicated, except one would vse the word dedication, in that sense wherein it is taken, *Deut. 20. 5.* Where *Calvine* turnes the word *dedicavit.* *Arias Montanus, initiavit. Tremellius, cepit ui.* Of this sort of dedication *Gaspar Sanctius* writeth thus, *Alia dedicatio est, non solum inter prophanos, sed etiam inter Hebræos usitata; quæ nihil habet Sacrum, sed tantum est auspiciatio aut initium operû, ad quod destinatur locus aut res ejus tunc primum libatur usus.* Sic *Nero Claudius* dedicasse dicitur domum suam cum primum illam habitare cepit. Ita *Suetonius* in *Nerone.* Sic *Pompejus* dedicavit theatrum suum, cum primum illud publici Iudii & communibus usibus aperuit; de quo *Cicero* lib. 2. *Epist. 1.*

(y) *Hist. of*
the *Waldens.*
lib. 1. cap. 1.

Any other sort of dedicating Churches, we holde to be superstitious. *Peter Valdo*, of whom the *Waldenses* were named, is y reported to have taught, that the dedication of Temples was but an invention of the Divell. And though Churches be dedicated by preaching and praying, and by no superstition of sprinkling them with holy water, or using such magicall rites, yet even these dedications

(z) *Cent. 4.*
cap. 6. col.
408.

saith & the *Magdeburgians*, ex *Judaismo nata videntur sine ullo Dei præcepto.* There is indeed no warrant for such dedication of Churches, as is thought to make them holy. *Bellarmine* would warrant it by *Moses*

(a) *De orig.*
templ. lib. 4.
cap. 2.

his consecrating of the Tabernacle, the Altar, and the Vessells of the same, but a *Hospinian* answereth him, *Mosis factum expressum habuit Dei mandatum: de consecrandis autem templis Christianorum, nullum uspiam*

uspiam in verbo Dei preceptum extat, ipso quoque Bellarmino teste. Whereupon he concludeth, that this Ceremonie of consecrating or dedicating the Churches of Christians, is not to be used after the Example of *Moses*, who in building and dedicating of the Tabernacle, did follow nothing without Gods expresse commandement. What I have said against the dedication of Churches, holds good also against the dedication of Altars; The Table whereupon the Elements of the body and blood of Christ are set, is not to be called holy: neither can they be commended who devised Altars in the Church, to be the seat of the Lords body and blood, as if any Table, though not so consecrated, could not as well serve the turne. And what though Altars were used in the auncient Church? yet this custome à *Iudaica*, in *Ecclesiam Christi permanavit ac postea superstitioni materiam præbuit*, say *b* the *Magdeburgians*. Altars savour of nothing but *Iudaisme*, and the borrowing of Altars from the *Iewes*, hath made Christians both to follow their Priesthood, and their sacrifices. *Hæc enim tria, scilicet Sacerdos, Altare, & Sacrificium, sunt correlativa, ut ubi unum est, cætera duo adesse necesse sit*, saith *c* *Cornelius a Lapide*. (b) cens. 4.
cap. 6. Col. 409.
(c) comm.in
Mal. 1. 12.

3. If sometimes, places, and things, be made holy by the Churches dedication or consecration of them to holy uses, then it followeth that other times, places, and things, which are not so dedicated and consecrated by the Church, howbeit they be applied to the same holy uses, yet are more prophane, and lesse apt to Divine worship, then those which are dedicated by the Church. I need not insist to strengthen the inference of this conclusion from the principles of our Opposites; for the most learned among them, will not refuse to subscribe to it. *d* *Hooker* teacheth us, that the service of God, in places not sanctified as Churches are, hath not in it selfe (marke in it selfe) such perfection of grace and comlineesse, as when the dignitie of the place which it willeth for, doth concur; and that the very Majesty and holinesse of the place where God is worshipped, bettereth even our holiest and best actions. How much more soundly doe we hold with *e* *I. Rainoldes*, that unto us Christians, *no land is strange, no ground unholy; every coast is Iewry: every towne with Jerusalem: and every house Sion: and every faithfull company, yea every faithfull body, a Temple to serve God in* (d) Eccles. Pol. lib. 3. f. 16.
(e) confir. 1. Hart. cap. 8. d. 15. f. 491. The contrarie opinion *f* *Hospinian* 4 pag. 491. rejecteth as savouring *Iudaisme*, *alligat enim religionem ad certa loca.* (f) *ubi su* Whereas the presence of Christ among two or three gathered together in his name, maketh any place a Church, even as the presence of a King with his attendants maketh any place a Court. As of places, so of times our opposites thinks most superstitiously. For of holy dayes *g* *Hooker* saith thus, No doubt as Gods extraordinarie presence hath hallowed and sanctified certaine places, so they are by extraordinarie (g) Eccl Pol. lib. 3. f. 69. workers, that have truly and worthily advanced certaine times, for which cause they

they ought to be with all men, that honour God, more holy then other dayes.

(h) *annos.* What is this but Popish superstition? for just so the *B. Rhemists* on 1 Tim. thinke that the times, and places of Christs Nativity, Passion, Buriall, Resurrection, and Ascension, were made holy: & just so *B. Larmine* holdeth, that Christ did consecrate the dayes of his Nativity, Passion, and Resurrection, *eo quod nascens consecravit praesepe, moriens crucem, resurgens sepulchrum.* Hooker hath bene of opinion, that the holy dayes were to advanced above other dayes by Gods great and extraordinary workes done upon them, that they should have bene holier then other dayes, even albeit the Church had not appointed them to be kepted holy. Yet *B. Lindsey* would have us believe, that they thinke them holy, onely because of the Churches consecration of them to holy Politicall uses. But that now at last, I may make it appeare to all that have common sense, how falsely (though frequently) it is given forth by the Bishop, that holy dayes are kept by them onely for order and policie, and that they are not so superstitious, as to appropriate the worship to those dayes, or to observe them for mistery and as holier then other dayes.

Secl. 10.

First, I require the *B.* to shew us a difference betwixt the keeping of holy dayes by formalists, & their keeping of the Lords day: for upon holy dayes they injoyne a cessation from worke, and a dedicating of the day to Divine worship, even as upon the Lords day.

(k) *ubi supra* pag. 21. The *k* Bishop alledgeth five respects of difference, but they are not true. First, he saith, that the Lords day is commanded to be observed of necessity, for conscience of the Divine ordinance, as a day sanctified and blessed by God himselfe. *Ans.* 1. so have we heard from Hooker, that holy dayes are sanctified by Gods extraordinary workes, but because the *B.* dare not say so much, therefore I say. 2. This difference can not shew us, that they observe holy dayes onely for order and policy, and that they place no worship in the observing of them, as in the observing of the Lords day, (which is the point that we require) for worship is placed in the observing of humane, as well as of Divine ordinances, otherwise worship hath never bene placed in the keeping of Pharisaicall and Popish traditions. This way is worship placed in the keeping of holy dayes, when for conscience of an humane ordinance, they are both kept as holy, and thought necessary to be so kept. 3. The *B.* contradicteth himselfe, for *l* elsewhere he defendeth, that the Church hath power to change the Lords day. Secondly, he giveth us this difference, that the Lords day is observed, as the Sabbath of Iehovah, and as a day whereon God himselfe did rest after the creation. *Ans.* 1. This is false of the Lords day, for after the creation, God reited vpon the seventh day, not upon the first. 2. *Dr. Downname* saith *m*, that festi-
vall dayes also are to be consecrated as Sabbaths to the Lord. Thirdly, the *B.* tells us, that the Lords day is observed in memory of the

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Lords Resurrection. *Ans.* 1. He shall never make this good, for, we observe the Lords day in memory of the whole worke of Redemption. 2. If it were so, this could make no difference, for just so Christmasse is observed in memory of the Lords Nativity, Good-friday, in memory of his Passion, &c. His fourth & fifth respects of difference, are certaine misteries in the Lords day, But we shall see by and by, how his fellow Formalists who are more ingenious then himselfe, shew us misteries in the Festivall dayes also. Lastly, albeit the B. have told us that there is no worship appropriated unto the Festivall dayes, which may not be performed at any other time, yet this can not with him make a difference betwixt them and the Lords day: for in his Epistle which I have quotted, he declareth his judgment to be the same of the Lords day, and teacheth us, that the worship performed on it, is not so appropriated to that time, but lawfully the same may be performed at any other convenient time, as the Church shall thinke fit. Now as the worship performed on the Lords day, is appropriated (in his judgment) to that time, so long as the Church altereth it not, and no longer, just as much thinks he, of the appropriating to Festivall dayes, the worship performed on the same.

2. If the holy dayes be observed by Formalists only for order and policy, then they must say the Church hath power to change them. But this power they take from the Church, by saying that they are dedicated and consecrated to those holy uses, to which they are applied. *Semel Deo dicatum non est ad usus humanos ulterius transferendum*, saith one of the π Popes. And by the dedication of Churches, the founders surrender that right, which otherwise they might have in them, saith one of the \circ Formalists themselves. If then the Church hath dedicated holy dayes to the worship of God, then hath shee denuded her self of all power to change them, or put them to another use: which were otherwise, if holy dayes were appointed to be kept, onely for order and policy. Yea further, times and places which are applied to the worship of God, as circumstances onely for outward order and policy, may be by a private Christian applied to an civill use, for in so doing he breaketh not the ordinance of the Church: for example, Materiall Churches are appointed to be the receptacles of Christian assemblies, and that only for such common commodity and decency, which hath place as well in civill as in holy meetings, and not for any holinesse conceived, to be in them, more then in other houses. Now if I be standing in a Church-yard when it raineth, may not I go into the Church that I may be defended from the injury of the weather? If I must meet wth certain men, for putting order to some of my wordly affaires, and it fall out that wee can not conveniently meet in any parte but in the Church, may wee not there keepe our tryst? A materiall Church

Sect. 11.

(n) Bonifac.

8. de reg. ju-

ris. reg. § 1.

(o) Hook.

eccl. pol lib.

§. f. 12.

then, may serve for a civill use, the same way that it serveth to a holy use. And so for times appointed for ordinary preaching upon weeke dayes in great townes, may not I apply those times to a civill use, when I can not conveniently apply them to the use for which the Church appointeth them? I trust our Prelates shall say, I may, because they use to be otherwise employed the in Divine worship, during the times of weekly preaching. Now if holy dayes were commanded to be kept only for order and policy, they might be applied to another use, as well as those ordinary times of weekly meetings in great townes: whereas we are required of necessity to keep them holy.

Señ. 12.

3. If the holy dayes be kept only for order and policie, why doe they esteeme of some of them above others? doth not p B. Andrewes Mat. 6. 16. call the feast of Easter, the highest and greatest of our religion? And (q) ubi supra doth not q B. Lindsey himsele with Chrysostome call the festivall of Christs Nativity, *metropolim omnium festorum*? By this reason doth pag. 25. (r) de cult. r Bellarmine prove, that the feasts of Christians are Celebrated, non sancti. solum ratione ordinis & politie, sed etiam misterij, because otherwise they 1 should be all equall in celebrity, whereas Leo calls Easter festum festorum, and Nazianzene, celebritatem celebritatum.

Señ. 13.

(f) Zauch. sanctification, of them should be placed, *f in ipso actuali externi cultus exercitio*. But Hooker hath told us before, that they are made holy, in. 4. præc. and worthily advanced above other dayes, by Gods extraordinary p. 682. workes wrought upon them. Where upon it followeth, that as *Deus diem septimum sanctificavit vacatione sancta, & ordinatione ad usum sanctum*; so hath he made festivall dayes no lesse holy in themselves, (t) Pareus comm. in Gen. 2. 3. and that as the Sabbath was holy from the beginning, because of Gods resting upon it, and his ordaining of it for a holy use, howbeit it had never beene applied by men to the exercises of Gods worship: even so festivall dayes are holy, being advanced truly and worthily, by the extraordinary workes of God, and for this cause commended to all men that honour God, to be holier with them then other dayes, albeit it should happen that by us they were never applied to an holy use. If B. Lindsey thinke that all this toucheth not him, he may be pleased to remember, that *he* himself hath confessed, that the very presence of the festivity, puts a man in minde of the mystery, howbeit he have not occasion to be present in the holy assembly. What order or policy is here, when a man being quiet in his Parlour or Cabinet, is made to remember of such a mystery on such a day? What hath externall order and policy to doe with the internall thoughts of a mans heart, to put in order the same?

Señ. 14.

5. By their fruits shall we knowe them; looke whether they give so much liberty to others, and take so much to themselves, vpon their

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their holy dayes, for staying from the publike worshop, and attending wordly businesse, as they doe at the dictes of weekly and ordinary preaching: yet they wold make the simple beleieve, that their holy dayes are onely appointed to be kept, as those ordinary times set apart for Divine service on the weeke-dayes. Nay, moreover let it bee observed, whether or not they keep the Festivall dayes more carefully, and vrge the keeping of them more earnestly, then the Lords owne day. Those Prelates that will not abase themselves to preach upon ordinary Sabbaths, think the high holy dayes worthy of their Sermons. They have beene also often seene to travell upon the Lords day, whereas they hold it religion to travell vpon a holy day. And whereas they can digest the common prophana- tion of the Lords day, and not challenge it, they can not away with the not observing of their festivities.

6. By their words shall we ludge them. Saith not *x B. Lindsey*, *Sec. 15.* that the five anniversary dayes are consecrate to the commemo- *(x) ubi su-*
ration of our Saviour his benefites beeing separate from all other *pra pag. 29.*
ordinary workes, and so made sacred and holy dayes? Will he say
this much of ordinary times appointed for weekly preaching? I trow
not. *y Dr. Douname* holdeth, that we are commanded in the fourth *(y) on praes.*
commandement, to keep the feasts of Christs Nativity, Passion, Re-
urrection, Ascension, and Pentecost, and that these feasts are to be
consecrated as Sabbaths to the Lord. *B. Andrewes*, a man of the
greatest note amongst our opposites, affoordeth us here plenty of
testimonies for prooffe of the point in hand, namely, that the anni-
versary Festivall dayes are kept for mistery and as holier then other
dayes. Sermon on *Psal. 85. 10. 11.* he saith of Christmasse, that mercy
and trueth, righteousness and peace, of all the dayes of the yeare, meet
most kindly on this day. Sermon on *Psal. 2. 7.* he saith of the same day,
that of all other bodie's, we should not let slip the bodie of this day, wherton
as the law is most kindly preached, so it will bee most kindly practised of all
others. Sermon on *Hebr. 12. 2.* he saith of Good-fryday, let us now turne
to him, and beseech him by the sight of this day. Sermon on *1 Cor. 5. 7. 8.* he
saith of the keeping of the Christian Passeeover vpon Easter, that
then it is best for us to doe it, It is most kindly to doe it, most like to please
Christ, and to prosper with us. And indeed if at any time we will doe it, quando
Pascha nisi in Pascha, &c. so that without any more adoe, the season pleadeth
for this effectually, &c. Sermon on *Col. 3. 1.* he saith, that there is no day in
the yeare so fit for a Christian to rise with Christ, and seeke the things above, as
Easter day. Sermon on *Ioh. 2. 19.* he saith, that the act of receiving Christs
body is at no tyme so proper, so in season, as this very day. Sermon on *1 Cor.*
11. 16. he tells us out of Leo, This is a peculiar that Easter day hath, that
on it all the whole Church obtaineth remission of their sinnes. Sermon on *Act. 2.*
1. 2. 3. he saith of the Feast of Pentecost, that of all dayes we shall not
goe away from the holy Ghost empty on this day; it is dies donorum: his giving
day.

day. Sermon. on Ephes. 4. 30. he saith, *this is the holy Ghosts day, and not for that originally so it was: but for that it is to be intended, ever he will doe his owne chiefe worke upon his owne chiefe Feast, and opus diei, the dayes worke upon the day it self.* Sermon. on Psal. 68. 18. he saith, *that love will be best and soonest wrought, by the Sacrament of love, vpon Pentecost, the Feast of love.* Sermon. on Act. 10. 34. 35. he saith, *that the receiving of the holy*

(1) See Sermon. Ghost in a more ample measure is *opus diei, the proper of this day.* Sermon on Gal. 4. 4 on Ia. 1. 16. 17. he calles the gift of the holy Ghost, the gift of the Sermon. on day of Pentecost, and tells us that the holy Ghost the most perfect Luk. 2. 10. gift of all, *this day was, and any day may be, but chiefly this day will be given, to any that will desire.* Sermon. on Luk. 4. 18. he saith of the same Feast, 11. Sermon. on Lament. that because of the benefite that fell on this time, the time it selfe is fell on, is 1. 12. Sermon. and can not be but acceptable, even to none, that at such a time such a benefite happened to us. Much more of this stuffe I might produce out of a this Prelates holy dayes sermons, which I supersede as more 19. Sermon. on tedious then necessary; Neither yet will I stay here to confute the Iob. 19. 23 errors of those and such like sentences of his; for my purpose is Sermon. on 10. onely to prove against B. Lindsey, that the Festivall dayes, whereabout we dispute, are not observed as circumstances of worship, for Heb. 13. order and policy; but that as the chiefe parts of Gods worship are 20. 21. placed in the celebration and keeping of the same, so are they kept Sermon. on and celebrate most superstitiously, as having certaine sacred and Math. 6. mysticall significationes, and as holier in themselves then other 16. Sermon. on dayes, because they were sanctified about other dayes by the extraordinary workes and great benefites of God, which happened vpon Act. 2. 16. them: So that the worship performed on them, is even appropriated to them: all which is more then evident from those testimonies which I have in this place collected. Sermon. on 10. 5. 6. &c

See. 16. And finally, the b Author of the nullity of Perth assembly proveth (b) pag 67. this point forcibly: Doth not Hooker say, *that the dayes of publike memorials should be clothed with the outward robes of holinesse. They alledge for the warrant of anniversarij festivities, the Auncients, who call them Sacred and mysticall dayes. If they were instituted onely for order and policy, that the people might assemble to religious exercises, wherefore is there but one day appointed betwixt the Passion and the Resurrection? fortie dayes betwixt the Resurrection and Ascension? ten betwixt the Ascension and Pentecost? wherefore followe we the course of the Moone, as the Iewes did; in our moveable Feasts? &c. Wherefore is there not a certain day of the moneth kept for Easter, as well as for the Nativity? &c.* That which is here alledged out of Hooker and the Auncients, B. Lindsey passeth quite over, and neither inserts nor answeres it. As touching those demands which tie him as so many gordian knots, because he can not vnloose them, he goeth about to break them, telling us, that they order these things so for vnity with the Catholike Church. This is even as some naturall Philosophers, who take upon them to give a reason and cause

(c) ubi supra
pag. 23.

cause for all things in nature, when they can finde no other, they flee to *Sympathia Phisica*. When it is asked, wherefore the loadstone doth attract yron rather then other mettall? they answer, that the cause thereof is *sympathia phisica inter magnetem, & ferrum*. With such kind of etimology doth the B. here serve us, yet peradventure hee might have given us another cause. If so, my retractation is, that if he be excused one way, hee must be accused another way, and if he be blamelesse of Ignorance, he is blameworthy for dissimulation. The true causes why those things are so ordered, we may find in B. Andrews his Sermons, which I have made use of in handling this argument. For example, & the reason why there is but one day betwixt the Passion and the Resurrection, is, because that *Jonas* was but one day in the Whales belly, and Christ but one day in the bosome of the earth, for in their going thither, he sets out Good-fry-day: in their being there Easter-eve: in their comming thence Easter day. As for the 50 dayes betwixt Easter and Pentecost, he saith, *50 is the number of the Iubilee; which number agreeth well with this feast, the Feast of Pentecost. What the one in yeares, the other in dayes. So that this is the Iubilee as it were of the yeare, or the yearly memory of the yeare of Iubilee: that, the Pentecost of yeares: this, the Iubilee of dayes.* In the end of the same Sermon he tells us the reason, why there are ten dayes appoynted betwixt the Ascension, and Pentecost. The feast of Iubilee saith he, *beganne ever after the high Priest had offered his Sacrifice, and had bene in the Sancta Sanctorum, as this Iubilee of Christ also tooke place from his entering into the holy places, made without hands, after his propitiatory sacrifice, offered up for the quick and the dead, and for all yet unborne, at Easter. And it was the tenth day, that: and this now is the tenth day since.* He hath told us also f. why there is not a certaine day of the moneth appointed for Easter, as there is for the Nativity, namely, Math. 6. because the fast of Lent must end with that high feast, according to the Prophecy of Zachary. Wherefore I conclude, *aliquid misterii alunt, and so aliquid monstri too.*

(d) *Serm. on Mat. 12. 39. 40.*

(e) *Serm. on Luk. 4. 18. 19.*

(f) *Serm. on Math. 6. 16.*

CHAP. II.

That the Ceremonies are unlawfull, because they are monuments of by-past idolatry, which not being necessary to be retained, should be utterly abolished, because of their idolatrous abuse: all which is particularly made good of kneeling.



Have proven the Ceremonies to be superstitious; now I will prove them to be Idolatrous. These are different arguments, for every Idolatry is superstition, but every superstition is not

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(g) Synop.
pur. Theol.
disp. 19.
thes. 30.

(h) Man-
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pag. 38.

not Idolatry, as is rightly by g some distinguished. As for the Idolatry of the controverted Ceremonies, I will prove that they are thrice Idolatrous. 1. *reductivè*, because they are monuments of by-past Idolatry. 2. *participativè*, because they are badges of present Idolatry. 3. *formaliter*, because they are Idols themselves. First then, they are Idolatrous, because having bene notoriously abused to Idolatry heretofore, they are the detestable and accursed monuments, which give no small honour to the memory of that by-past Idolatry, which should lie buried in hell. b Dr. Burgesse reckons for Idolatrous, all Ceremonies devised and used, in and to the honouring of an Idoll, whether properly or by interpretation such. Of which sort saith he, *were all the Ceremonies of the Pagans, and not a few of the Papists*. If an opposite writing against us be forced to acknowledge this much, one may easily conjecture, what inforcing reason wee have to double out our point. The Argument in hand I frame thus:

All things and rites, which have bene notoriously abused to idolatry, if they be not such, as either God or nature hath made to be of a necessary use, should be utterly abolished and purged away from Divine worship, in such sort that they may not be accounted nor used by us, as sacred things, or rites pertaining to the same.

But the Crosse, Surplice, kneeling in the act of receiving the Communion, &c. are things and rites, &c. and are not such as either God or nature, &c.

Ergo, they should be utterly abolished, &c.

Sec. 2.

As for the proposition I shall first explaine it, and then prove it; I say, *all things and rites*, for they are alike forbidden as I shall shew. I say, *which have bene notoriously abused to idolatry*, because if the abuse be not knowne we are blamelesse for retaining the things and rites which have bene abused. I say, *if they be not such as either God or nature hath made to be of a necessary use*, because if they be of a necessary use, either through Gods institution, as the Sacraments, or through natures law, as the opening of our mouths to speake (for when I am to preach or pray publikly, nature makes it necessary, that I open my mouth to speake audibly and articulately.) then the abuse can not take away the use. I say, *they may not be used by us, as sacred things and rites pertaining to Divine worship*, because without the compasse of worship, they may be used to a naturall or civill purpose. If I could get no other meat to eate, then the consecrated hoste which Papists Idolatrize in the circumgestion of it, I might lawfully eat it,

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it, and if I could get no other cloaths to put on, then the holy garments wherein a Priest hath said Masse, I might lawfully weare them. Things abused to Idolary, are only then unlawfull, when they are used no otherwise then religiously, and as things sacred.

The proposition thus explained, is confirmed by these five proofes, 1. Gods owne præcept, *Isa. 30. 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstrous cloath, thou shalt say unto it, get thee hence.* The covering of the Idoll here spoken of, is *Gaspar Sanctus* rightly understandeth to be that, *quo aut induebantur simulacra Gentilico ritu, aut bractæa quibus lignæ imagines integuntur, aut quo homines Idoli sacrificaturi amictabantur.* So that the least appurtenances of Idolls are to be avoided. When the Apostle *k* *Iude* would have us to heate the garment spotted with the flesh, his meaning is, *desestandam esse vel superficiem ipsam mali five peccati, quam tunica appellacione subinnuere videtur,* as our owne *L-Rolloke* hath observed. If the very covering of an Idoll be forbidden, what shall be thought of other things which are not only spotted, but irrecoverably polluted with idolls? many such præcepts were given to *Israëll*, as *Exod. 34. 13. Yee shall destroy their altars, breake their images, and cut downe their groves.* *Deut. 7. 25. 26. The graven images of their Gods shall ye burne with fire: thou shalt not desire the silver and gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God.* Reade to the same purpose *Numb. 33. 52. Deut. 7. 5. and 12. 2. 3.* Secondly, God hath not only by his præcepts commanded us to abolish all the reliques of Idolatrie, but by his promises also manifested unto us, how acceptable service this should be to him. There is a command *Num. 33. 52.* that the *Israëlites* should destroy the *Canaanites*, *evertantque res omnes idololatriæ ipsorum: cui mandato saith m Lunius, subicitur sua promissio, namely, that the Lord wold give them the promised land, and they should dispossesse the inhabitants thereof, Vers. 53. yea there is a promise of remission and reconciliation to this worke.* *Isa. 27. 9. By this shall the iniquity of Iacob be purged, and this is all the fruit to take away his sinne: when he maketh all the stones of the Altar as challee stones, that are beaten asunder, the groves and images shall not stand up.*

Thirdly, the Churches of *Pergamos* and *Thiatyra* are reprov'd for suffering the use of Idolothysts, *Apoc. 2. 14. 20.* Where the eating of things sacrificed to Idolls is condemned as Idolary and spirituall adultery, as *n Perkins* noteth. Paybody therefore is greatly mistaken, when he thinks, that meates sacrificed to Idolls, beeing the good Creatures of God, were allowed by the Lord, out of the case of scandall, notwithstanding of Idolatrous pollution, for *Apoc. 2. the eating of things sacrificed to Idolls, is reprov'd as Idolary, and 1. Cor. 10. 20. the eating of such thinges, is condemned as a fellow-*

scil. 3.

(i) comm. in illud locum.

(k) Iud. 23.

(l) comm. in Theff. 5. 22.

(m) anal. in illud locum.

scil. 4.

(n) expof. upon Revel. 2. 14.

(o) In *prac.*

2. p. 534.

(p) 1 Cor.
8. 10.(q) *annot. on*

1 Cor.

10. 21.

(r) *com. in*
illum locum.(l) *anal. in*
1 Cor. 10.(t) *ibid.*(u) *annot.*
ibid.(x) *de bono*
conjugali,
cap. 16.

ship with Divells. Now Idolatry and fellowship with divells, I suppose are unlawfull, though no scandall should followe upon them. And whereas he thinkes meates sacrificed to Idolls, to be lawfull enough out of the case of scandall, for this reason, because they are the good Creatures of God, he should have considered better the Apostles mind concerning such Idolothys. Which *o Zanchius* letteth downe thus. *Verum est, per se hæc nihil sunt, sed respectu eorum quibus immolantur aliquid sunt: quia per hæc, illis quibus immolantur, nos consecramur. Qui isti? Dæmones.* For our better understanding of this matter, we must distinguish two sorts of Idolothys, both which we finde 1 Cor. 10. Of the one, the Apostle speakes from the 14 Verse of that Chapter, to the 23. Of the other, from the 23. verse to the end; This is *Beza* his distinction in his Annotations on that Chapter. Of the first sort, he delivers the Apostles minde thus, that as Christians have their holy banquets, which are badges of their communion both with Christ and among themselves, and as the Israelites by their sacrifices did seale their copulation in the same religion, so also Idolaters *cum suis idoli aut potius demonibus, solemnibus illis epulis copulantur.* So that this sort of *p* Idolothys were eaten in Temples, and publike solemne banquets, which were dedicated to the honour of idolls. *q Cartwright* sheweth, that the Apostle is comparing the Table of the Lord, with the Table of Idolaters: whereupon it followeth, that as wee use the Lords Table religiously, so that Table of Idolaters of which the Apostle speaketh, had state in the idolatrous worship, like that feast *Num. 28. 3. quod in honorem falsorum Deorum celebrabatur,* saith *r Calvine.* This first sort of Idolothys, *s Pareu* calls the sacrifices of Idolls, and from such he saith, the Apostle dissuadeth by this argument, *Participare epulis Idolorum, est idololatria.* Of the second sort of Idolothys, the Apostle begins to speake *Vers. 23.* The Corinthians moved a question, whether they might lawfully eat things sacrificed to Idolls: *In privato convivio,* saith *t Pareu.* The Apostle resolves them that *domi in privato convivio* they might eate them, except it were in the case of scandall, thus *u Beza.* The first sort of Idolothys are meant of *Apoc. 2.* as *Beza* there noteth, and of this sort must we understand *x Augustine* to meane, whiles he saith, that it were better *mori fame, quam Idolothysis vesci.* These sortes are simply & in themselves unlawfull. And if meates sacrificed to Idolls be so unlawfull, then much more such things and rites as have not only beene sacrificed and destinated to the honour of Idolls, (for this is but one kinde of Idolatrous abuse,) but also of a long time, publicly and solemnely employed in the worshipping of Idolls, and deeply defiled with Idolatry, much more I say, are they unlawfull to be applied to Gods most pure and holy worship, and therein used by us publicly and solemnely, so that the world may see us conforming, and joyning our selves unto Idolaters.

Fourthly

Fourthly, I fortify my proposition by approven examples: and first, we find that *Iacob*, *Genes.* 35. 4. did not only abolish out of his house, the Idolls, but their eare-rings also, because they were *superstitionis insignia*, as *Calvine*; *res ad idololatriam pertinentes*, as *Iunius*; *monilia idoli consecrata*, as *Pareus* calleth them; all writing upon that place. We have also the example of *Elijah*, *1. Kings* 18. 30. he would by no meanes offer upon *Baals* Altar, but would needs repaire the Lords Altar, though this should hold the people the longer in expectation. This he did in *P. Martyrs* Iudgment, because he thought it a great indignity, to offer sacrifice to the Lord, upon the Altar of *Baal*. Whereupon, (y) *Martyr* reprehendeth those who in administering the true Supper of the Lord, *ut velint Papisticis vestibus & instrumentis*. Further we have the example of *Iehu*, who is commanded for the destroying of *Baal* out of *Israell*, with his image, his house, and his very vestments. Read, *2. Kings*, 10. from the 22. Verse to the 28. And what example more considerable, then that of *Hezekiah*, who not only abolished such monuments of Idolatry, as at their first institution were but mens inventions, but brake downe also the Brazen serpent (though originally set up at Gods owne command,) when once he saw it abused to Idolatry? *2 Kings* 18. 4. This deed of *Hezekiah*, *Pope & Steven* doth greatly praise, and professeth that it is set before us for our imitation, that when our predecessors have wrought some things, which might have beene without fault in their time, and afterward they are converted into error 2 Reg. and superstition, they may be quickly destroyed by us who come after them. *a Farellus* saith, that Princes & Magistrates should learne by this example of *Hezekiah*, what they should doe with those significant rites of mens devising which have turned to superstition. Yea, the *b B. of Wincester* acknowledgeth, that whatsoever is taken up at the injunction of men, when it is drawne to superstition, cometh under the compasse of the Brazen serpent, and is to be abolished. And he excepteth nothing from this example, but only things of Gods owne prescribing. Moreover, we have the example of good *Iosiah*, *2 Kings* 23. for he did not only destroy the houses and the high-places of *Baal*, *vers.* 19. but his vessels also, *vers.* 4. and his grove, *vers.* 6. 14. and his Altars, *vers.* 12. yea the horses and charrets, which had beene given to the Sun, *vers.* 11. The example also of penitent *Manasseh*, who not only overthrew the strange Gods, but their Altars too, *2 Chron.* 33. 15. And of *Moses* the man of God, who was not content to execute vengeance on the Idolatrous *Israelites*, except he should also utterly destroy the monument of their Idolatry, *Exod.* 32. 27. 20. Lastly, we have the example of *Daniel*, who would not defile himself with the portion of the Kings meate, *Dan.* 1. 8. because saith *Iunius*, it was converted in *usum idololatriæ*, for at the banquets of the *Babylonians* and other Gentiles, *erant locum illum*

Sect. 5.

(y) *comm. in illum locum*(x) *apud wolphium**com. in*(a) *to. Calv. epist. & resp.**pag. 79.*(b) *serm. on Phil. 2. 10*

præmissa sive præmissa, quæ dijs præmittantur. They used to consecrate their meate and drinke to Idolls, and to invoke the names of their Idolls upon the same, so that their meate and drinke fell under the prohibition of Idolothys. This is the reason, which is given by the most part of the Interpreters, for Daniels fearing to pollute himself, with the kings meate, and wine: and it hath also the approbation of a Papist.

(d) G. Sennius com.
ibid.

Ser. 6.

Fifthly, our proposition is backed with a twofold reason, for things which have bene notoriously abused to Idolatry, should be abolished, 1. *quia monent*, 2. *quia movent*: first then, they are monitory, & preserve the memory of Idolls, *monumentum* in good things, is both *monimentum* & *munimentum*, but *monumentum* in evill things, (such as Idolatry,) is only *monimentum*, which *monet mentem* to remember upon such things as ought not to be once named among Saints, but should lye buried in the eternall darknesse of silent oblivion. Those reliques therefore of Idolatry, *quibus quasi monumentis posteritas admonetur*

(e) com. in

2 Reg.

23. 6.

(f) Exod.

23. 13.

Deut. 12. 3.

Isa. 23. 7.

(g) com in

Isa. 27. 9.

(h) Calv.

com. in

Exod.

23. 24.

(i) Esther.

3. 2.

(k) Deut.

25. 19.

(as *Wolphius* rightly saith,) are to be quite defaced and destroyed, because they serve to honour the memory of cursed Idolls. God f would not have, so much as the name of an Idoll, to be remembered among his people, but commanded to destroy their names, as well as themselves. Whereby we are admonished, as *Calvine* saith, how detestable Idolatry is before God, *cujus memoriam vult penitus deleri, ne posthac ullum ejus vestigium appareat*, b yea he requireth, *eorum omnium memoriam deleri, quæ semel dicata sunt idoli*. If i *Mordecai* would not give his countenance, nor doe any reverence to a living monument of that nation, whose name God had ordained k to be blotted out from under heaven; much lesse should we give connivence, and farre lesse countenance, but least of all reverence to the dead and dumbe monuments of those Idolls which God hath devoted to utter destruction, with all their naughty appurtenances, so that he will not have their names to be once mentioned or remembered againe. But secondly, *movent* too: such Idolothious remainders move us to turne back to Idolatry. For *usu compertum habemus, superstitiones etiam postquam explosæ essent, si quaræliæ fuissent earum monumenta, cum memoriam sui ipsarum apud homines, tum id tandem ut revocarentur obtinuisse*, saith *Wolphius*. Who here upon thinks it behovefull, to destroy *funditus* such vestiges of superstition, for this cause, if there were no more; *ut & aspirantibus ad revocandam idololatriam spes frangatur, & res novæ molientibus ansa pariter ac materia præcipiatur*. God would have *Israell* to overthrow all idolotrous monuments, lest thereby they should be snared, *Deut. 7. 25.* and *12. 30.* And if the m law command to cover a pit, lest an ox or an asse should fall therein: shall we suffer a pit to be open, wherein the pretious soules of men and women, which all the world can not ransom, are likely to fall? Did God command n to make a battlement for the roefe

(m) Exod.

21. 33.

(n) Deut.

21. 8.

of

of a house, and that for the safety of mens bodies? And shall we not only not put up a battlement, or object some barre for the safety of mens soules, but also leave the way slippery and full of snares? Reade we not that the Lord, who knewe what was in man, & saw how propense he was to Idolatry, did not only remove out of his peoples way, all such things as might any way allure or induce them to Idolatry, (even to the cutting of the names of the Idolls out of the land, *Zechar. 13. 2.*) but also hedge up their way with thornes, that they might not find their paths, nor overtake their Idol-Gods, when they should seeke after them, *Hos. 2. 6. 7.*? And shall we by the very contrary course, not only not hedge up the way of Idolatry with thornes, which may stop and stay such as have an inclination aiming forward, but also lay before them, the inciting and enticing occasions, which adde to their owne propension, such delectation as spurreth forward with a swift facility?

Thus having both explained and confirmed the proposition *Sec. 7.* of our present argument, I will make me next for the confutation of the answeres, which our opposites devise to elude it. And first, they tell us, that it is needlesse to abolish utterly, things and Rites which the Papists have abused to Idolatry and superstition, and that it is enough to purge them from the abuse; and to restore them again to their right use. Hence *b Saravia* will not have *pium crucis usum* to be abolished *cum abusu*, but holds it enough that the abuse and superstition be taken away. *c Dr Forbess* his answer is, that not only things instituted by God, are not to be taken away for the abuse of them, but further, *neque res medicæ ab hominibus prudenter introductæ, propter sequentem abusum semper tollendæ sunt. Abusi sunt Papistæ Templi, & Oratorii, & Cathedrali, & sacri Vasis, & Campani, & benedictione Matrimoniali: nec tamen res istas, censuerunt prudentes reformatores abjiciendas. Ans. 1. d* *Calvine* answering that which *Cassander* alledged out of an Italian writer, *abusum non tolli bonum usum*; he admits it only to be true, in things which are institute by God himself: not so in things ordained by men: for the very use of such things, or rites, as have no necessary use in Gods worship, and which men have devised, only at their owne pleasure, is taken away by Idolatrous abuse. *Pars tuior* here, is to put them wholly away, and there is by a great deale more danger in retaining; then in removing them. 2. The proofs which I have produced for the proposition, about which now we debate, doe not only inferre that things and Rites, which have beene notoriously abused to Idolatry, should be abolished, in case they be not restored to a right use, but simply and absolutely that in any wise they are to be abolished. *e God* commanded to lay to the coverings, and the ornaments of Idolls. *get you hence.* It is not enough they be purged from the abuse, but *simpliciter*, they themselves must pack them, and be gone. How did *Jacob*

with the eare rings of the Idolls; *Elijah* with *Baals* Altar; *Iehu* with his vestments; *Iofiah* with his houses; *Manasseh* with his Altars; *Moses* with the golden Calfe; *Iofua* with the Temples of *Canaan*; *Hezekiah* with the Brazen Serpent? did they retaine the things themselves, and only purge them from the abuse? belike if these our Opposites had beene their counsellors, they had advised them to be contented with such a moderation: yet we see they were better counselled, when they destroyed utterly the things themselves: whereby we know, that they were of the same mind with us, and thought that things abused to Idolatry, if they have no necessary use, are farre better away then aplace. Did *Daniel* refuse *Bels* meate, because it was not restored to the right use? Nay, if that had beene all, it might have beene quickly helped, and the meate sanctified by the word of God and prayer. Finally, were the Churches of *Pergamos* and *Theatyra*, reprooved, because they did not restore things sacrificed to Idolls, to their right use? or, were they not rather reprooved for having any thing at all a doe with the things themselves?

Señ. 8.

3. As for that which Dr. *Forbesse* objecteth to us, we answer, that Temples, places of Prayer, Chaires, Veshells, and Bells, are of a necessary use, by the light and guidance of nature it selfe, and Matrimoniall benediction is necessary by Gods institution, *Gen. 1. 28.* So that all those examples doe except themselves from the argument in hand. But if the Dr. intendeth to bring those things within the category of things indifferent, and to this purpose healledgeth, that it is indifferent to use this, or that place, for a Temple, or a place of prayer: also to use these Veshells, and Bells, or others; And of Matrimoniall benediction to be performed by a Pastor, he saith, there is nothing commanded in scripture. *Ans.* Though it be indifferent to choote this place, or that place, &c. also to use these Veshells, or other Veshells, &c. yet the Dr. (I trust) will not denie that Temples, houses of prayer, Veshells, and Bells are of a necessary use, (which exeemeth them from the touch of our present argument:) whereas beside, that it is not necessary to kneele in the communion in this place, more then in that place, neither to keep the feasts of Christs Nativity, Passion, &c. upon these dayes more then upon other dayes, &c. the things themselves are not necessary in their kinde, and it is not necessary to keep any festuall day, nor to kneel at all in the act of receiving the communion. There is also another respect which hindereth Temples, Veshells, &c. from coming within the compasse of this our argument: but neither doth it agree to the controverted Ceremonies. Temples, houses of Prayer, Veshells for the ministratation of the Sacraments, and Bells, are not used by us in Divine worship, as things Sacred; or as holier then other houses, Veshells, and Bells; But we use them only for naturall

naturall necessity, partly for that common decency, which hath no lesse place in the actions of Civill, then of sacred assemblies; yea in some cases, they may be applied to Civill uses, as *g* hath been said. Whereas the controverted Ceremonies are respected & used, as sacred Rites, and as holier then any circumstance, which is alike common to civill and sacred actions, neither are they used at all, out of the case of worship. We see now a double respect, wherefore our argument inferreth not the necessity of abolishing and destroying such Temples, Veshells and Bells, as have been abused to Idolatry, viz. because it can neither be said, that they are not things necessary, nor yet that they are things sacred.

Nevertheless (to add this by the way) howbeit for those reasons, *Self. 9.* the retaining and using of Temples which have been polluted with Idolls, be not in it selfe unlawfull, yet the retaining of every such Temple is not ever necessary, but sometimes it is expedient for further extirpation of superstition, to demolish and destroy some such Temples, as have been horribly abused to Idolatry, as *h* *Calvine* also and *i* *Zanehius* doe plainly insinuate. Whereby I meane to defend (though not as in it selfe necessary, yet as expedient *pro tunc*, that which the Reformators of the Church of Scotland did in casting downe some of those Churches, which had been consecrate to Popish Idolls, and of a long time polluted with Idolatrous worship. As on the one part the Reformators (not without great probability) feared, that so long as these Churches were not made even with the ground, the memory of that superstition, whereunto they had been employed and accustomed, should have been in them preserved, and with some sort of respect, recognized: so on the other parte they saw it expedient to demolish them, for strengthening the hands of such as adhered to the Reformation, for putting Papists out of all hope of the reentry of Popery, and for hedging up the way with thornes, that the Idolatrously minded, might not find their pathes. And since the pulling downe of those Churches wanted neither this pious intent, nor happy event, I must say, that the bitter invectives given forth against it, by some who carry a favourable eye to the pompous bravery of the Romish whoore, and have deformed to much of that which was by them reformed, are to be detested by all such, as wish the eternall exile of Idolatrous monuments, out of the Lords land: yet let these *Momus*-like spirits understand, that their censorious verdicts doe also reflexe upon those auncient Christians & of whom we read, that with their owne hands they destroyed the Temples of Idolls. And upon *Chrysostome*, who stirred up some Monkes, and sent them into *Phenicia*, together with workmen, and sustained them on the expences and charges of certaine godly women, that they might destroy the Temples of Idolls, as the *i* *Mag-* *deburgians* have marked out of *Theodores*: Likewise upon them of

(g) *supra*
cap. 1. *sect.*
11.

(h) *Com. in*
Deut. 12.
2.

(i) *In 4. *prae*.*
Col. 709.

(k) *Magdeb.*
Cent. 4. cap.
15. *Col.*
1538.
1539.

(l) *Cent. 9.*
cap. 15. Col.
1511.

(m) *Danaus* the Religion in France, of whom *Thuanus* recordeth, that *templa con-*
fractis ac disiectis statuis & altaribus, expilaverant. Lastly, upon m for-
Polus. Christ. raine Divines, who teach, that not onely *Idola*, but *Idolia* also, and
lib. 3 p. 229 *omnia Idololatriæ instrumenta* should be abolished. Moreover, what
Polan. syn. was it else, but reasons light which made *Cambyſes* to feare, that the
Theol. lib. 10 superstition of *Egypt* could not be well rooted out, if the Temples
cap. 65. wherein it was leated were not taken away; so that *offensus superstitionibus Ægyptiorum, Apri cæterorumque Deorum ædes dirui iubet: ad Ammonis quoque nobilissimum templum expugnandum, exercitum mittit*, saith
 (n) *Epist. Hist.* n *Iustinus.* And is not the danger of retaining Idolatrous Churches,
lib. 1. thus pointed at, by *P. Martyr.* *Curavit &c. Iehu* (saith o he) tooke care to
 (o) *Com. in* have the Temples of *Baall* overthrowne, lest they should returne any more to
 2 *Reg. 10.* their wonted use Wherefore it appears, that many doe not rightly, who having
 27. imbraced the Gospell of the Sonne of God, yet notwithstanding keep still the instruments of Popery. And they have farre better looked to piety, who have taken care, to have Popish Images, statues, and ornaments, utterly cut off, for as we read in the Ecclesiasticall Histories, *Constantine the great*, after he had given his name to *Christ*, by an edict provid.d and tooke order, that the Temples of the Idolls might be closed and shut up. But because they did still remaine, *Iulian the Apostate* did easly open and unlock them, and thereafter did prostitute the Idolls of old superstition to be worshipped in them: which *Theodosius* the best and commended Prince, animadverting, commanded to pull them downe, lest they should againe any more be restored. But because I suppose no sober spirit will denie that sometimes and in some cases, it may be expedient to rase and pull downe some Temples polluted with Idolls, where other Temples may be had to serve sufficiently the assemblies of Christian congregations, (which is all I plead for:) Therefore I leave this purpose, and returne to *D. Forbess*.

Señ. 10.

As touching matrimoniall benediction, it also is exeemed out of the compasse of our present argument, because through Divine institution, it hath a necessary use, as we have said. And though the Dr to make it appeare, that a Pastors performing of the same is a thing indifferent, alledgeth, that in Scripture there is nothing commanded thereanent. Yet plaine it is from Scripture it selfe, that
 (p) *Num. 6.* Matrimoniall benediction ought to be given by a Pastor, for p God hath commanded his Ministers, to bless his people, which by just Analogy belongeth to the Ministers of the Gospell; neither is there any ground for making herein a difference, betwixt them and the Ministers of the Law, but we must conceive the commandement, to be both alike to the blessing of Gods People. Vnto which Ministeriall duty of blessing, because no such limits can be set, as may exclude Matrimoniall blessing; therefore they are bound to the performance of it also. And if further we consider q that the duty of blessing was performed by the Minister of the Lord, even before the law of *Moses*, we are yet more confirmed, to thinke that the
 (q) *Hebr 6.7.* blessing

bleſſing of the people, was not commanded in the Law as a thing peculiar and proper to the Leviticall Priesthood, but as a Morall & perpetuall duty, belonging to the Lords Ministers for ever. Wherefore notwithstanding of any abuse of Matrimoniall benediction among Papists, yet forasmuch as it hath a necessary use in the Church, and may not (as the controverted Ceremonies may) be well spared; It is manifest, that it commeth not under the respect and account of those things, whereof our Argument speaketh.

Lastly, whereas the Dr. would beare his Reader in hand, that in the *Sect. 11.* Judgment of wise Reformators, even such things as have been brought in use by men only, without Gods institution, are not to be ever taken away, for the abuse which followeth upon them: let our Reformators speake for themselves. *Nos quoque priscos ritum, quibus (r) calv. indifferenter uti licet, quia verbo Dei consentanei sunt non rejicimus, modo ne Res. ad ver- superstitio & pravus abusus eos abolere cogat.* This was the judgment of *ſipel. p. 413.* the wisest Reformators; that Rites which were both auncient, and lawfull, & agreeable to Gods Word, were notwithstanding of necessity to be abolished, because of their superstition and wicked abuse.

Secondly, our Opposites answer us, that beside the purging of things and Rites abused by Idolators, from their Idolatrous pollution, and the restoring of them to a right use, preaching and teaching against the superstition, and abuse which hath followed upon them, is another means to avoid that harme, which we feare to ensue upon the retaining of them. *Ans. 1.* This is upon as good ground pretended for the keeping of images in Churches. *At inquit statim docemus has imagines non esse adorandas. Quasi vero ſaith ſ Zanchius, (1) de ima- non idem olim fecerit diligentius Deus. per Moſen & Prophetas, quam nos fa- gin, Col. 402. ciamus. Cur igitur etiam volebat tolli imagines omnes? quia non satis est ver- bo docere non esse faciendum malum: sed tollenda etiam sunt malorum offendicula, irritamenta, cause, occasiones.* It is not enough with the Scribes and Pharises to teach out of Moſes Chaire, what the people should doe, but all occasions, yea appearances of evill, are to be taken out of their sight. *Efficacius enim & plus movens, quæ in oculis quam quæ in aures incidunt. Poterat & Hezekias populum monere, ne Serpentem adorarent, sed maluit confringere & penitus e conspectu auferre, & rectius fecit (t) Tho. Nao. ſaith & one well to this purpose. 2. Experience hath taught, to how georgius in little purpose such admonitions doe serve. u Calvine writing to the 1 lo. c. 21. Lord Protector of England, of some Popish Ceremonies which did (u) loh. still remaine in that Church, after the Reformation of the same, de- Calv. Epist. fireth, that they may be abolished, because of their former abuse, & resp. pag. in time of Popery. *Quid enim (saith h.) illæ Ceremoniæ aliud fuerunt, 86. quam toridem lenocinia quæ miseris animis ad malum perducerent, &c.* But because he saw, that some might answer, that which our Formalists answer now to us, and say, it were enough to warne and teach men*

that they abuse not these Ceremonies, and that the abolishing of the Ceremonies themselves were not necessary. Therefore immediately he subjoyneth these words. *Iam si de cautione agitur, monentur homines scilicet, ne ad illas nunc impingant, &c. Quis tamen non videt obdurari ipsos nihilominus, nihil ut infelici illa cautione obtineri possit.* Whereupon he concludes, that if such Ceremonies were suffered to remaine, this should be a meane to nourish a greater hardnesse and obfirmation in evill, and a vaile drawne, so that the sincere doctrine which is propounded, should not be admitted as it ought to be. x In another Epistle to Cranmer Archbishop of Canterbury, he complaineth, that externall superstitions were so corrected in the Church of England, *ut residui maneat innumeri surculi, qui assidue pollutent.* And what good then was done by their admonitions, whereby they did in some sort snedde the reviving twigs of old superstition, since forasmuch as they were not wholly eradicat, they did still shoot forth againe. If a man should digge a pitt by the way side, for some commodity of his owne, and then admonish the travellers to take heed to themselves, if they goe that way in the darknesse of the night, who would hold him excusable? How then shall they be excused, who digge a most dangerous pit, which is like to ruine many soules, and yet will have us to thinke that they are blamelesse, for that they warne men to beware of it?

(x) *Ibid.*
Col. 136.

See. 13.

(y) *comm.*
in Col. 2.

17.
(z) *de imagin.*
Col. 403.

(a) *comm.*
2 Reg. 18.
4.

Thirdly, we are told, that if these answers which our Opposites give, get no place, then shall we use nothing at all which hath been abused by Idolaters, and by consequence, neither Baptisme nor the Lords Supper. But let y *Zanchius* answer for us, that these things are by themselves necessary, so that it is enough they be purged from the abuse. And z elsewhere he resolveth, that things which are by themselves both good and necessary, may not for any abuse bee put away. *Si vero res sint adiaphoræ sua natura & per legem Dei, eoque tales quæ citra jacturam salutis omitti possunt, etiamsi ad bonos usus initio fuerunt institutæ: sitamen postea videamus illas in abusum perniciosos esse conversas: pietas in Deum, & charitas erga proximum, postulant ut tollantur, &c.* He addes for proote of that which he saith, the example of Hezekiah in breaking downe that Brazen Serpent, which example doth indeed most pregnantly enforce the abolishing of all things or rites, notouriously abused to Idolatry, when they are not of any necessary use, but it warranteth not the abolishing of any thing which hath a necessary use, because the Brazen Serpent is not contained in the number of those things *quibus carere non possumus*, saith a *Wolphius*, answering to the same objection, which presently I have in hand. Now that the Ceremonies have not in themselves, nor by the Law of God any necessary use, and that without hazarde of Salvation, they may be omitted, is acknowledged by Formalists themselves, wherefore I need not stay to prove it.

Beside

Beside these answeres which are common in our adversaries *Scilicet* 14. mouths, some of them have other particular subterfuges, which now I am to search. *We must consider* saith *r B. Lindsey*, the Ceremony *(b) Proc. in Perth assembl* is self (dedicated to, and polluted with Idolatry). (whether it be of humane, or Divine institution; If it be of humane institution, it may be removed, *part. 2. pag. 120.* &c. but if the Ceremony be of Divine institution, such as kneeling is: for the same is commended by God unto us in his word; then we ought to consider whether the abuse of that Ceremony, hath proceeded from the nature of the action wherein it was used: for if it be so, it ought to be abolished, &c. but if the abuse proceed not from the nature of the action, but from the opinion of the agent; then the opinion being removed, the religious Ceremony may be used without any prophanation of Idolatry. For example, the abuse of kneeling in elevation, &c. proceeded not only from the opinion of the agent, but from the nature of the action, which is idolatrous and superstitious, &c. and therefore both the action, and gesture ought to be abolished. But the Sacrament of the Supper, being an action instituted by God, and kneeling being of the same nature an holy and religious Ceremony, it can never receive contagion of idolatry from it, but only from the opinion of the agent: then remove the opinion, both the action is self may be rightly used, and kneeling therein, &c. *Ans. 1.* since he graunteth that a Ceremony dedicated to, and polluted with Idolatry; may (he answereth not the argument which there he propoundeth, except he say must) be abolished, if it be of humane Institution: he must graunt from this ground, if there were no more, that the Crosse, Surplice, kneeling at the communion, &c. having been so notoriously abused to Idolatry, must be abolished, because they have no institution except from men only. But, 2. Why saith he, that kneeling is a Ceremony of Divine institution? Which he pronounceth not of kneeling, as it is actuated by some individuall case, or clothed with certaine peticular circumstances, (for he maketh this kneeling whereof he speaketh, to be found in two most different actions, the one Idolatrous, the other holy,) but of kneeling in the generall, *per se*, and *præcise ab omnibus circumstantiis*. Let him now tell, where kneeling thus considered is commended unto us in Gods word. He would possibly alledge that place. *Psal 95. 6. O come, let us worship and bowe downe: let us kneel before the Lord our maker.* Which is cited in the Canon of Perth about kneeling. But I answer; whether one expound that place with *Calvin*, in this sence, *ut scilicet ante arcam fœderis populus se prosternat, quia sermo de legali cultu habetur*: Whereupon it mould follow, that it commendeth kneeling, only to the Iewes in that particular case: or whether it be taken more generally, to commend kneeling, (though not as necessary, yet as laudable and becomming,) in the solempne acts of Gods immediat worship, such as that, praise and thanksgiving, whereof the beginning of the *Psalm* speaketh, whether I lay it be taken in this, or that sence, yet it commendeth not kneeling,

except in a certaine kinde of worship only. And as for kneeling in the generall nature of it, it is not of Divine institution, but in it self indifferent, even as sitting, standing, &c. all which gestures are then only made good, or evill, when in *actu exercitio* they are actuated and individualized by particular circumstances. 3. If so be, the Ceremony be abused to Idolatry, it kills not how, for as I have shewed before, the reasons and proofs which I have produced for the proposition of our present Argument, hold good against the retaining of any thing which hath beene knowne to be abused to Idolatry, and only such things as have a necessary use are to be excepted. 4. The nature of an action, wherein a Ceremony is used, can not be the cause of the abuse of that Ceremony, neither can the abuse of a Ceremony proceed from the nature of the action wherein it is used, as one effect from the cause, for *ad nihil potest esse homini causa sufficiens peccati*, except only *propria voluntas*. 5. The abuse of kneeling in the Idolatrous action of elevation, proceedeth not from the nature of the action, but from the opinion of the agent, or rather from his will, (for *principium actionum humanarum*, is not opinion, but will chosing that which opinion conceiteth to be chosen, or *voluntas præcunte luce intellectus*.) It is the will of the agent only, which both maketh the action of elevation to be Idolatrous, and likewise kneeling in this action to receive the contagion of Idolatry. For the elevation of the bread *materialiter*, is not Idolatrous, (more then the lifting up of the bread among us by Elders or Deacons, when in taking it off the table, or setting it on, they lift it above the heads of the communicants;) but *formaliter* only, as it is elevated with a will and intention to place it in state of worship. So likewise kneeling to the bread, *materialiter*, is not Idolatry, (else a man were a Idolater, who should be against his will thrust downe, and holden by violence kneeling on his knees, when the bread is elevated,) but *formaliter*, as it proceedeth from a will and intention in men, to give to the bread elevated, a state in that worship, and out of that respect to kneel before it. 6. What can he gaine by this device, that the abuse of kneeling in the Lords Supper proceeded not from the nature of the action, but from the will of the agent? Can he hereupon inferre, that kneeling in that action is to be retained, notwithstanding of any contagion of Idolatry, which it hath received? Nay then, let him say, that *Hezekiah* did not rightly, in breaking downe the Brazen Serpent, which was set up at Gods command, and the abuse whereof proceeded not from the thing it self, which had a most lawfull, profitable, and holy use, but only from the perverse opinion and will of them who abused it to Idolatry.

(d) *Aquin.*
2.2.9.
43. art. 1.

Sci. 15.

But the comparing of kneeling to the Brazen Serpent, is very unfavory to the B. And wherefore? *The Brazen Serpent* saith he, in
abs

the time it was abolished, had no use: that ceased with the vertue of the cure, that the Israelites received by looking upon it; the act of kneeling continueth allwise in a necessary use, for the better expressing of our thankfulness to God.

Ans. 1. Both kneeling, and all the rest of the Popish Ceremonies, may well be compared to the Brazen Serpent. And Divines doe commonly alledge this example, as most pregnant, to prove that things or rites polluted with Idolls, and abused to Idolatry, may not be retained, if they have no necessary use, and I have cited before the B. of *Winchester*, acknowledging that this argument holdeth good against all things which are taken up, not at Gods prescription, but at mens injunction. *c. I. Rainoldes* argumenteth, from *Hezekiah* his breaking downe of the Brazen Serpent, to the plucking downe of the signe of the Crosse. 2. Why saith he, that the Brazen Serpent in the time it was abolished had no use? the use of it ceased not with the cure, but it was still kept for a most pious and profitable use, even to be a monument of that mercy, which the Israelites received in the wildernesse, and it served for the better expressing of their thankfulness to God, which the B. here calleth a necessary use. 3. When he saith that kneeling continueth alwayes in a necessary use, we must understand him to speake of kneeling in the act of receiving the Communion, else he runnes at randome, for it is not kneeling in the generall, but kneeling in this particular case vvch is compared to the Brazen Serpent. Now to say, that this gesture in this action is necessary, for our better expressing of our thankfulness to God, importeth that the Church of *Scotland*, and many famous Churches in Europe, for so mahy yeares, have omitted that vvch vvas necessary, for the better expressing of their thankfulness to God, and that they have not vvell enough expressed it. And moreover, if kneeling be necessary in the Lords Supper, for our better expressing of our thankfulness to God, then is it also necessary at our owne common tables. Though we be bound to be more thankfull at the Lords Table, and that because vve receive a benefit of infinit more vvorth. Yet we are bound to be *tam grati*, as vvell thankfull, at our owne tables, albeit not *tanta gratitudine*. If then the same kind of thankfulness be required of us at our owne Tables, (for *intentio & remissio graduum secundum magni & minus, non variant speciem rei;*) ti at vvch is necessary for expressing of our thankfulness, at the Lords Table, must be necessary also for the expressing of it, at our owne. When I see the B. sitting at his Table, I shall tell him, that he omitteth that gesture vvch is necessary, for the expressing of his thankfulness to God. 4. Did not the Apostles receiving this Sacrament from Christ himself, vvell enough expresse their thankfulness to God? yet they kneeled not, but sate, as is evident, and shall be afterwards proven against them vho contradict every thing vvch crosseth them. 5. God vvill never take a

(c) Confer.
vvith 1.
Hart cap. 8.
divis. 4.
pag. 309.

Ceremony of mens devising, for a better expressing of our thankfulnesse, then a gesture which is commended to us by the example of his ovvne Sonne and his Apostles, together vvith the Celebration of this Sacrament in all points according to his institution. 6. How shall vve know vvhere vve have the B. and his fellowves? it seemes they know not where they have themselves: for sometimes they tell us, that it is indifferent to take the Communion sitting, or standing, or passing, or kneeling, yet here the B. tells, that kneeling is necessary. 7. I see the B. perceiveth, that no answer can take kneeling at the Communion, out of the compasse of the Brazen Serpent, except to say, it hath a necessary use, this is the dead lift, which yet helpeth not, as I have shewed. All things then which are not necessary, (whereof kneeling is one,) being notoriously abused to Idolatry, fall under the Brazen Serpent.

Señ. 16.
(f) apol.
part. 3.
cap. 4. scñ.
15. 16. 17.

Paybody also will here talke with us, therefore we will talke with him too. He faith, that God did not absolutely condemne things abused to Idolatry, and tells us of three conditions on which it was lawfull to spare Idolatrous appurtenances: 1. If there were a needfull use of them in Gods worship: 2. In case they were so altered and disposed, as that they tended not to the honour of the Idoll, and his damnable worship: 3. If they were without certaine danger, of insnaring people into Idolatry. *Ans.* 1. Either he requires all these conditiones, in every Idolotheite and Idolatrous appurtenance which may be retained, or else he thinks, that any one of them sufficeth: If he require all these, the last two are superfluous; for that which hath a needfull use in Gods worship, can neither tend to the honour of the Idoll, nor yet can have in it any danger of insnaring people into Idolatry: If he thinke any one of those conditions enough, then let us goe through them. The first I admit, but it will not helpe his cause, for while the world standeth, they shall never prove that kneeling in the act of receiving the Communion, & the other converted Ceremonies, have either a needfull, or a profitable, or a lawfull use in Gods worship. As for his second condition, it is all one with that which I have already confuted: namely, that things abused to Idolatry may be kept, if they be purged from their abuse, and restored to the right use. But he alledgeth for it a passage of *Parker*, of the Crosse, cap. 1. scñ. 7. pag. 10. Where he sheweth out of *Augustine*, that an Idolotheite may not be kept for privat use, except 1. *Omnis honor Idoli, cum aperissima destructione subvertatur.* 2. That not only his honour be despoyled, but also all shew thereof. How doth this place (now would I know.) make any thing for *Paybody*? Doe they keepe kneeling for privat use? Doe they destroy most openly all honour of the Idoll, to which kneeling was dedicated? Hath their kneeling not so much as any shew of the breadens Gods honour? who will say so? and if any will say it, who will believe

(2) *supra*
scñ. 9.

lieve it? who knoweth not that kneeling is kept for a publike, and not for a private use, and that the breaden Idoll receiveth very great shew of honour from it? He was scarce of warrants, when he had no better, then Parker could affoorde him. His third condition rests, and touching it I aske, what if those Idolatrous appurtenances, be not without apparent danger of insnaring people into Idolatry? are we not commanded to abstaine from all appearance of evill? Will he correct the Apostle, and teach us, that we need not care for apparent, but for certain dangers? What more apparent danger of insnaring people into Idolatry, then unnecessary Ceremonies, which have been dedicated to, and polluted with Idolls, and which being retained, doe both admonish us to remember upon old Idolatry, and move us to returne to the same, as I have *b* before made evident?

(h) *supra*
sect. 6.

Now as for the assumption of our present Argument, it can not be but evident, to any who will not harden their mindes against the light of the truth, that the Ceremonies in question, have been most notoriously abused to Idolatry and superstition, and withall, that they have no necessary use to make us retaine them. I say, they have been notoriously abused to Idolatry. 1. Because they have been dedicated and consecrated to the service of Idolls. 2. Because they have been deeply polluted, and commonly employed in Idolatrous worship. For both these reasons doth *i* Zanchius condemne the Surplice, and such like Popish Ceremonies, left in England, because the Whoore of Rome hath abused, and doth yet abuse them, *ad alliciendos homines ad sortandum. Sunt enim pompæ istæ omnes, & Ceremoniæ Papisticæ, nihil aliud quam fuci Meretricij, ad hoc excogitati, ut homines ad spirituales sortationem alliciantur.* O golden sentence, and vvorthy to be engraven with a pen of Yron, and the point of a Diamond! For most needfull it is to consider, that those Ceremonies, are the very meretricious bravery, and inveagling trinkets, wherewith the Romish Whoore doth faird and paint her self, whiles she propineth to the world the cup of her fornications. This makes *(k)* *ibid.* *k* Zanchius, to call those Ceremonies, the Reliques & Symboles of Popish Idolatry and Superstition. When Queene Mary set up Popery in England, and restored all of it, which King Henry had overthrowne, the considered, that Popery could not stand well favourably, without the Ceremonies. Whereupon *l* she ordained, *ut dies omnes festi celebrentur, superioris ætatis Ceremoniæ restituantur, pueri adulteros ante baptisati, ab Episcopis confirmantur.* So that not in remote regions, but in his Majesties dominions, not in a time past memory, but about fourscore yeares agoe, not by peoples practise onely, but by the lawes and edicts of the Supreme Magistrate; the Ceremonies have beene abused, to the reinducing and upholding of Popery and Idolatry. Both farre and neere then, both long since and lately, it

(i) *Epist. ad*
Regin. Elisabeth.
Epistolar. lib.
1. pag. 112.

(k) *ibid.*
pag. 111.

(l) *Sleid.*
comm. lib.
25. p. 483.

is more then notorious, how grossely and grievously the Ceremonies have been polluted with Idolatry and Superstition.

sec. 18.

(m) *Apol.*

part. 3. cap.

4.

(n) *Proc. in*

Perth. as-

semb. pars. 2.

p. 118. 119

(o) *Ibid.*

pag. 22.

I can not choose but marvell much, how *m Paybody* was not ashamed to deny, that kneeling hath been abused by the Papists. Blush o paper, which art blotted with such a notable lie! What will not desperate impudency dare to averre? But *n B. Lindsey* seemeth also to hold, that kneeling hath been abused by the Papists, onely in the elevation and circumgession of the Hoste, but not in the participation; and that *Honorius*, did not command kneeling in the participation; but onely in the elevation and circumgession.

Ans. 1. Saltem mendacem oportet esse memorem. Saith'not the o B. himselfe elsewhere of the Papists, *In the Sacrament they kneel to the signe*, whereby he would prove a disconformity between their kneeling and ours: for vve kneel, saith he, *by the Sacrament to the thing signified.* Now if the Papists in the Sacrament kneel to the signe, then they have Idolatrously abused kneeling, even in the participation, for the B. dare not say, that in the elevation, or circumgession, there is either Sacrament or signe. 2. Why doe our Divines controvert with the Papists, *de adoratione Eucharistiae*, if Papists adore it not in the participation? for the Hoste carried about in a box, is not the Sacrament of the Eucharist. 3. In the participation, Papists think that the Bread is already transubstantiated into the body of Christ, by vertue of the vvords of consecration. Now if in the participation they kneel to that which they falsely conceit to be the body of Christ, (but is indeed corruptible bread) with an intention to give it *Latria* or Divine worship: then in the participation they abuse it to Idolatry. But that is true. *ergo.* 4. *p Durand* sheweth, that though in the holy-dayes of Easter and Pentecost, and the festivities of the blessed Virgin, and in the Lords dayes, they kneel not in the Church, but onely stand (because of the joy of the festivity,) and at the most doe but bow or incline their heads at prayer; yet *in presentia corporis & sanguinis Christi*, in presence of the bread and vvine, vvhich they think to be the body and blood of Christ, they cease not to kneel. And how vvill the B. make their participation free of this Idolatrous kneeling? The *q Rhemists* shew us, that when they are eating and drinking the body and blood of our Lord, they adore the Sacrament, and humbling themselves they say to it, *Domine non sum dignus, Deus propitius esto mihi peccatori.* 5. As for that which *Honorius* the 3 decreed, *r Dr. White* calleth it, the adoration of the Sacrament. Which if it be so, then we must say, that he decreed adoration in the participation it self; because *extra usum Sacramenti*, the bread can not be called a Sacrament. *Honorius* commanded, that the Priest should frequently teach his people, to bow downe devoutly, when the hoste is elevated in the celebration of the Masse, and that they should doe the same, when it is caried to the

(p) *Ration.*

lib. 5. tit. de

prima & lib.

6. tit. de

an sancta

paschos.

(q) *annot.*

on Math.

8. sec. 3. &

on 1 Cor.

11. sec. 18.

(r) *Way to*

the Church,

answer to

sec. 51.

the

the sicke. All this was ordained, in reference to the participation: *Ad usum illa instituta sunt*, saith *s. Chennitius*, speaking of this decree; *quando scilicet panis consecratur, & quando ad infirmos deferretur, ut exhibetur & sumatur*. So that that which was specially respected in the decree, was adoring in the participation.

Lastly, here we have to doe with *Dr. Burgess*, who will have us to thinke, & that adoration in receiving the Sacrament, hath not been Idolatrously intended to the Sacrament in the Church of *Rome*, neither by decree nor custome: not by decree; because albeit *Honorius* appointed adoration to be used in the elevation and circling-station, yet not in the act of receiving. And albeit the *Romane Rituall* doe appoint, that *Cleargie-men* comming to receive the Sacrament, doe it kneeling, yet this was done in veneration of the Altar, or of that which standeth thereupon, and not for adoration of the Hoste put into their mouths. Not by custome; for he will not have it said, that kneeling in the time of receiving; was ever in the Church of *Rome*, any rite of or for adoration of the Sacrament, because albeit the people kneel in the act of receiving; yet *Idem*, saith he, that they ever intended adoration of the species, at that moment of time when they took it in their mouths, but then turned themselves to God &c. *Ans.* As for the decree of *Honorius*, I have all ready answered with *Chennitius*, that it had reference specially to the receiving. 2. When *Cleargie-men* are appointed in the *Romane Rituall*, to receive the Sacrament at the Altar kneeling, this was not for veneration of the Altar, to which they did reverence at all times when they approached to it, but this was required particularly in their receiving of the Sacrament, for adoration of it. Neither is there mention made of the Altar, as conferring any thing to their kneeling in receiving the Sacrament, for the Sacrament was not used the more reverently, because it stood upon the Altar, but by the contrary, for the Sacraments sake reverence was done to the Altar, which was esteemed the Seat of the body of Christ. It appeareth therefore, that the Altar is mentioned, not as concerning the kneeling of the *Cleargie-men* in their communicating, but simply as concerning their communicating, because none but they were wont to communicate at the Altar, according to that received & Canon. *Solus autem Ministris Altaris licet ingredi ad Altare, & ibidem communicare*. The one of the Doctors owne conjectures, is, that they kneeled for reverence of that which stood upon the Altar. But I would know what that was, which standing upon the Altar, made them to kneele in the participation; if it was not the Hoste it self? *Toler.* 4. Now whereas he denies, as touching custome, that people did ever intend the adoration of the species: I answer. 1. How knowes he what people in the *Romane Church* did intend in their mindes? 2. What warrant hath he for this, that they did not in the participation

(f) exam.
conc. tria de
Euchar. can.
6. pag. 86.

(i) of the
lawfull of
kneeling, cap.
21. p. 63.

(u) Ibid p.
69.

(x) Concil.
Laodicean.
can. 19. See
also Conc.
can. 17.

pation adore the Hoste, which was then put into their mouths?
 3. Though this which he saith, were true, he gaineth nothing by it; for put the case they did not intend the adoration of the species, dare he say, that they intended not the adoration of that which was under the species? I trow not. Now that which was under the species, though in their conceit it was Christs body, yet it was indeed Bread. So that in the very participation, they were worshipping the Bread. But, 4. What needeth any more? he maketh himself a lyar, and saith y plainly, that after transubstantiation was embrated, and when all the substance of the visible Creature was held to be gone, they did intend the adoration of the visible things, as if there had been now no substance of any creature left therein. Whereby he destroyeth all which he hath said; of their not intending the adoration of the species.

(y) ubi su-
pra pag. 71.

Sett. 20.

(z) ubi su-
pra pag. 118

(a) ubi su-
pra.

Last of all, for the other part of my assumption, that the Ceremonies have no necessary use in Gods Worship, I need no other proof, then the common by-word of Formalists, which saith, they are things indifferent. Yet the *B. of Edinburgh*, & *a Paybody*, have turned their tongues bravely, and choled rather to say any thing against us, then nothing. They spare not to answer, that kneeling hath a necessary use. They are most certainly speaking of kneeling in the act of receiving the Communion; for they, and their Opposites in those places, are disputing of no other kneeling, but this onely. Now we may easily perceive, they are in a evill taking, when they are driven to such an unadvised and desperate answer. For. 1. If kneeling in the act of receiving the Lords Supper be necessary, why have themselves two, written so much for the indifferency of it? O defulorous levity, that knows not where to hold it self! 2. If it be necessary, what makes it to be so? what law? what example? what reason? 3. If it be necessary, not onely many reformed Churches, and many auncient too; but Christ himself and his Apostles, have in this Sacrament omitted something that was necessary. 4. If it be necessary, why doe many of their owne Disciples take the Communion, sitting in places where sitting is used? what need I to say more? In the first part of this dispute, I have proven that the Ceremonies are not necessary, in respect of the Churches ordinance, howbeit if it were answered in this place, that they are in this respect necessary, it helpeth not, since the Argument proceedeth against all things notoriously abused to Idolatry, which neither God nor nature hath made necessary. And for any necessity of the Ceremonies in themselves, either our Opposites must repudiat, what hath unadvisedly fallen from their pennes hereanent, or else forsake their beaten ground of indifferency, and say plainly, that the Ceremonies are urged by them, to be observed with an opinion of necessity, as worship of God, and as things in themselves necessary.

Looke

Looke to your selvs, O Formalists, for you stand here upon such slippery places, that you can not hold both your feet.

CHAP. III.

That the Ceremonies are unlawfull, because they sorte us with Idolaters, being the badges of present Idolatry among the Papists.

IT followeth according to the order, which I have proposed, to shew next, that the Ceremonies are Idolatrous, *participative*. By communicating with Idolaters in their Rites and Ceremonies, we our selves become guilty of Idolatry. Even as *Ahaz* was an Idolater, *so* *is* so, that he tooke the Patene of an Altar from Idolaters. Forasmuch then, as kneeling before the consecrated Bread, the Signe of the Crosse, Surplice, Festivall dayes, Bishopping, bowing to the Altar, *administration* of the Sacraments in privat places, &c. Are the wares of *Rome*, the baggage of *Babylon*, the trinkets of the Whoore, the badges of Popery, the ensignes of Christs enemies, and the very Trophees of Antichrist: we can not conforme, communicat, and symbolize with the Idolatrous Papists, in the use of the same, without making our selves Idolaters by participation. Shall the Chast Spouse of Christ take upon her the ornaments of the Whoore? Shall the Israell of God symbolize with her, who is spiritually called *Sodome* and *Egypt*? Shall the Lords redeemed people weare the ensignes of their captivity? Shall the Saints be seen with the marke of the beast? Shall the Christian Church be like the Antichristian, the Holy like the Prophane, Religion like Superstition, the Temple of God like the Synagogue of Sathan? Our Opposites are so farre from being moved with these things, that both in Pulpits, and privat places, they use to plead for the Ceremonies by this very Argument, that we should not runne so farre away from Papists, but come as near them, as we can. But for proof of that which we say, namely, that it is not lawfull to symbolize with Idolaters, (and by consequence with Papists) or to bee like them in their Rites or Ceremonies, we have more to alledge, then they can answer.

For, 1. We have Scripture for us. *Lev. 18. 3. After the doings of* *Sect. 2.*
the land of Egypt, wherein ye dwelt, shall ye not doe: and after the doings of
the land of Canaan, whether I bring you, shall ye not doe, neither shall ye
walke in their ordinances. Deut. 12. 30. Take heed to thy self, that thou bee
not snared by following them, &c. Saying, how did these Nations serve their
Gods: even so will I doe likewise. Thou shalt not doe so unto the Lord thy

Ecc 2

God,

Sect. 1.

(4) 2 Kings
16, 10.

God, Exod. 23. 24. Thou shalt not doe after their workes. Yea, they were straitly forbidden, to round the corners of their Heads, or to make any cuttings in the flesh for the dead, or to print any marke upon them; or to make baldnesse upon their Heads, or between their eyes, for as much as God had chosen them to be a holy and a peculiar people, and it behoved them not to be framed nor fashioned like the Nations, *Levit. 19. 27. 28. and 21. 5. and Deut. 14. 1.* And what else was meant by these lawes, which forbade them to suffer their cattel to gender with a diverse kinde, to sow their field with diverse seed, to weare a garment of diverse sorts, as of Woollen and Linnen, to plow with an ox and an asse together, *Levit. 19. 19. Deut. 22. 9. 10. 11.* This was to hold that people in simplicity and purity, *ne hinc inde accersat ritus alienos* saith Calvine upon these places. Besides, find we not, that they were sharply reprovved, when they made themselves like other Nations? *2 Chron. 13. 9. Ye have made you Priests after the manner of the Nations of other lands, 2 Kings. 17. 15. They followed vanity and became vaine, and went after the Heathen, that were round about them, concerning whom the Lord had charged them, that they should not doe like them.* The Gospell commendeth the same to us which the Law did to them. *2 Cor. 6. 14. 15. 16. 17. Be not ye unequally yoked with unbelievers: for, what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darknesse? and what concord hath Christ with Belial? and what agreement hath the Temple of God with Idolls? &c.* Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, *Revel. 14. 9. If any man worship the beast, and his image, and receive his marke in his forehead, or in his hand, the same shall drinke of the wine of the wrath of God.* And the Apostle Jude v. 12. will have us to hate the very garment, spotted with the flesh, importing, that as under the Law men were made uncleane, not onely by leprosie, but by the garments, vessels, and houses of leprous men: so doe we contract the contagion of Idolatry, by communicating with the unclean things of Idolaters.

Self. 3.
(b) Eccl.
pol. lib. 4.
f. 6.

Before we goe further, we will see what our Opposites have said to those Scriptures which we alledge, *b. Hooker* saith, that the reason why God forbade his people Israell the use of such rites & customes, as were among the Egyptians, and the Canaanites, was not because it behoved his people to be framed of set purpose, to an utter dissimilitude with those Nations, but his meaning was to barre Israell, from similitude with those Nations in such things as were repugnant to his ordinances and lawes. *Ans. 1.* Let it be so: he hath said enough against himself. For we have the same reason to make us abstaine from all the Rites & Customes of Idolaters, that we may be barred from similitude with them in such things, as are flatly repugnant to Gods word, because dissimilitude in Ceremonies, is a barre to stop similitude in substance, and on the contrary, similitude in Ceremo-

nies openeth a way to similitude in greater substance. 2. His answer is but a begging of that which is in question, for as much as we alledge those lawes and prohibitions, to prove that all the Rites and Customes of those Nations, were repugnant to the Ordinances and Lawes of God, and that Israel was simply forbidden to use them. 3. Yet this was not a framing of Israel of set purpose to an utter dissimilitude with those Nations, for Israel used food & raiment, sowing and reaping, sitting, standing, lying, walking, talking, trading, lawes, government, &c: notwithstanding that the Egyptians, and Canaanites used so. They were only forbidden to be like those Nations in such unnecessary Rites and Customes, as had neither institution from God nor nature, but were the inventions and devices of men only. In things and rites of this kind alone, it is, that we plead for dissimilitude with the Idolatrous Papists. For the Ceremonies in controversy are not only proven to be under the compasse of such, but are besides made by the Papists, badges and markes of their religion, as we shall see afterwards.

To that place, 2 Cor. 6. *e* Paybody answereth, that nothing else is there meant, then that we must beware & separate our selves from the communion of their sinnes, and Idolatries. *Ans.* 1. When the Apostle there forbiddeth the *Corinthians*, to be unequally yoked with unbelievers, or to have any communion or fellowship with Idolaters, and requireth them so to come out from among them, that they touch none of their uncleane things: Why may we not understand his meaning to be, that not only they should not partake vvith Pagans in their Idolatries, but that they should not marry vvith them, nor frequent their feasts, nor goeto the theatre to behold their playes, nor goe to Law before their Iudges, nor use any of their Rites? for with such Idolaters we ought not to have any fellowship, as *d Zan-* (d) *in pres.*
ebius resolves, but only in so farre as necessity compelleth, and Charity requireth. 2. All the Rites and Customes of Idolaters, which have neither institution from God nor nature, are to be reckoned among those sinnes, wherein we may not partake with them, for they are the improfitable workes of darknesse, all which *e Calvin* (c) *com in*
judgeth to be in that place generally forbidden, before the Apo- *illum locum.*
stle descend particularly, to forbid partaking with them in their Idolatry. As for the prohibition of divers mixtures, *f Paybody* saith, (f) *ubi*
the Jewes were taught thereby to make no mixture of true and false *supra.*
worship. *Ans.* 1. According to his Tenets, it followeth upon this answer, that no mixture is to be made betwixt holy, and Idolatrous Ceremonies, for he calleth kneeling, a *bodily worship*, and a *worship*
gesture more then once or twice. And we have seene before, how *Dr.*
Burgeffe calleth the Ceremonies, *worship of God*. 2. If mixture of true and false worship be not lawfull, then for as much as the Ceremonies of Gods ordinance, namely, the Sacraments of the New Tes-

tament, are true worship. And the Ceremonies of Popery, namely Crosse, Kneeling, Holy-dayes, &c. are false worship, therefore there ought to be no mixture of them together. 3. If the Iewes were taught to make no mixture of true and false worship, then by the self same instruction, if there had been no more, they were taught also to shunne all such occasions as might any way produce such a mixture, and by consequence all symbolizing with Idolaters in their Rites and Ceremonies.

Sa. 3.

(g) Eccl. pol.
lib. 4. f. 6.

(h) ubi su-
pra

(i) com. in
Levit. 19.
27. 28.

As touching these Lawes which forbade the Israelites to make round the corners of their heads, or to marre the corners of their beards, or to make any cuttings in their flesh, or to make any baldness betweene their eyes, g Hooker answereth, that the cutting round of the corners of the head, and the tearing of the tufts of the beard, howbeit they were in themselves indifferent, yet they are not indifferent being used as signes of immoderat and hopelesse lamentation for the dead; in which sence it is, that the law forbiddeth them. To the same purpose saith b Paybody, that the Lord did not forbid his people, to marre and abuse their heads and beards for the dead, because the Heathen did so, but because the practise doth not agree to the Faith and Hope of a Christian, if the Heathen had never used it. Ans. 1. How much surer and sounder is i Calvines Iudgment, non aliud fuisse Dei concilium, quam ut interposito obstaculo populum suum à prophetis Gentibus divideret? for albeit the cutting of the haire be a thing in it self indifferent, yet because the Gentiles did use it superstitiously, therefore saith Calvin, albeit it was *per se medium*, Deus tamen noluit populo suo liberum esse, ut tanquam pueri discerent ex parvis rudimentis, se non aliter Deo fore gratos, nisi externis & præputiatis essent prorsus dissimiles, ac longissime abessent ab eorum exemplis, præsertim vero ritus omnes fugerent, quibus testata fuerit religio. So that from this law, it doth most manifestly appeare, that we may not be like Idolaters, no not in things which are in themselves indifferent, when we know that they doe use them superstitiously. 2. What warrant is there for this glosse, that the Law forbiddeth the cutting round of the corners of the head, and the marring of the corners of the beard, to be used as signes of immoderat and hopelesse lamentation for the dead, and that in no other sence, they are forbidden? Albeit the cutting of the flesh may be expounded, to proceed from immoderat grief, and to be a signe of hopelesse Lamentation, yet this can not be said of rounding the haire, marring the beard, and making of baldness: which might have beene used in moderat and hopefull lamentation, as well as our putting on of mourning apparel for the dead. The law saith nothing of the immoderat use of these things, but simply forbiddeth to round the head, or marre the beard for the dead; and that because this was one of the Rites, which the Idolatrous and superstitious Gentiles did use, concerning whom the Lord commanded

his

his people, that they should not doe like them, because he had chosen them to be a holy and peculiar people, above all people upon the earth. So that the thing which was forbidden, if the Gentiles had not used it, should have beene otherwise lawfull enough to Gods people, as we have seene out of *Calvines* commentary.

Secondly, we have reason for that which we say, for by partaking with Idolaters in their Rites and Ceremonies, we are made to partake with them in their Religion too. For, *Ceremonie omnes sunt quedam protestationes fidei*, saith *k Aquinas*. Therefore *Communio rituum est quasi symbolum communionis in religione*, saith *l Balduino*. They who did eate of the Iewish sacrifices were partakers of the Altar, *1 Cor. 10. 18.* that is, saith *m Pareus*, *socios Iudaicae religionis & cultus se probabantur*. For the Iewes by their sacrifices *mutuam in una eademque religione copulationem sanciant*, saith *n Beza*. Whereupon *o Dr. Fule* noteth, that the Apostle in that place, doth compare our Sacraments with the Altars, Hostes, Sacrifices or immolations of the Iewes, and Gentiles, in that point which is common to all Ceremonies, to declare them that use them, to be partakers of that religion, whereof they be Ceremonies. If then *p Isidore* thought it unlawfull for Christians to take pleasure in the fables of Heathen Poets, because *non solum thura offerendo Daemonibus immolatur, sed etiam eorum deita libentius capiendos*; much more have we reason to think, that by taking part in the Ceremonies of Idolaters, we doe but offer to Divells, and joyne our selves to the service of Idolls.

Thirdly, as by Scripture, and reason, so by Antiquity we strengthen our Argument. Of old, Christians did so shunne to be like the Pagans, that in the dayes of *Tertullian*, it was thought that Christians might not weare a Garland because thereby they had beene made conforme to the Pagans. Hence *q Tertullian* justifieth the Souldier, who refused to weare a Garland as the Pagans did. *r Dr. Mortone* *rona a militia* himself alledgeth another case out of *Tertullian*, which maketh to this purpose, namely, that Christian Proselytes did distinguish themselves from Roman Pagans, by casting away their gownes and wearing of cloakes. But these things we are not to urge, because we plead not for dissimilitude with the Papists, in civill fashions, but in Sacred and Religious Ceremonies. For this point then at which we hold us, we alledge *s* that which is marked in the third Centurie out of *Origen*, namely, that it was held unlawfull for Christians, to observe the feasts and Solemnities, either of the Iewes, or of the Gentiles. Nay we find *t* a whole Councell determining thus. *Non oportet à Judæis vel Hæreticis, seriasica que mittuntur accipere, nec cum eis diis agere seriatos*. The Councell of Nice also condemned those who kept Easter upon the fourteenth day of the moneth. That which made them pronounce so, (as is cleare from *u Constantines* Epistle to the Churches,) was, because they held it unbecoming for Christians to have

Señ. 6.

(k) 2. 2a q.

103. art 4.

(l) de cas.

conse. lib. 2.

cap. 14.

cas. 7.

(m) com. in

illum locum

(n) annos.

ibid.

(o) ag. the

Rhem ann.

on 1. Cor.

10. f. 8.

(p) apud

Gratian.

deor. part. 1.

dist. 37.

e. 15.

Señ. 7.

(q) de Co-

cent. 3. cap.

6 Col 147.

(r) partic.

dist. cap. 1.

señ. 1.

(s) Mayd.

cent. 3. cap.

6 Col 147.

(t) Concil.

Laodiceen.

can. 37.

(u) apud

Theod. lib 1.

to have cap. 10.

(x) *epist. 86. ad Casulan.*

(y) *lib. 1.*

epist. 41.

(z) *apud*

Bellar. de of-

fess. sacr.

lib. 2. c. 31.

(a) *Conc.*

African.

can. 27.

Conc. Tolet.

4. can. 5. &

10. Conc.

Brac. 2.

can. 73.

(b) *Magd.*

cent 4. cap.

6. col. 458.

Scit. 8.

(c) *eccl. pol.*

lib. 4. f. 7.

to have any thing common with the Iewes in their rites and obser-
vances. x *Augustin* condemneth fasting upon the Sabbath day, as
scandalous, because the *Manichees* used so, and fasting upon that
day had beene a conformity with them. And wherefore did *Gre-*
gory advise *Leander*, to abolish the Ceremony of trin-immersion?
his words ar plaine. *Quia nunc huc usque ab Hæreticis insans in Baptis-*
mae terio mergebatur, firmum apud vos esse non censeo. Why doth
x *Epiphanius* in the end of his bookes *contra hæreses*, rehearse all the
Ceremonies of the Church, as markes whereby the Church is dis-
cerned from all other sects? If the Church did symbolize in Cere-
monies with other sects, he could not have done so. And Moreover
find we not in the a Canons of the ancient Councils, that Chri-
stians were forbidden to decke their houses with greene boughes
and bay leaves, to observe the Calends of January, to keep the
first day of every moneth, &c. Because the Pagans used so to
doe? Last of all, read we not, in b the fourth century of the Ec-
clesiasticall history, that the frame of Christians in that age,
was such, that *nec cum hæreticis commune quicquam habere voluerunt?*

One would think that nothing could be answered to any of these
things, by such as pretend no lesse, then that they have devoted
themselves to bend all their wishes & labours for procuring the imi-
tation of venerable antiquity. Yet c *Hooker* cancoyne a conjecture,
to frustrate all which we alleadge. In things (saith he) of their owne
nature indifferent, if either Councells, or particular men, have at
any time with sound Iudgment misliked conformity betweene the
Church of God and Infidells, the cause thereof hath nor beene affe-
ctation, of dissimilitude, but some special accident which the Church
not beeing alwayes subject unto, hath not still cause to doe the like.
For example (saith he) in the dangerous dayes of triall, wherein there
was no way for the trueth of Iesus Christ to triumph over infidelity,
but through the constancy of his Saints, whom yet a naturall desire
to save themselves from the flame, might peradventure cause to joyne
with the Pagans in externall Customes, too farre using the same as
a cloak to conceale themselves in, and a mist to darken the eyes of
Infidels withall; for remedy hereof, it might be, those lawes were
provided. *Ans. 1.* This answer is altogether doubtfull, and conjectu-
rall, made up of *If*, and *peradventure*, and *it might be*. Neither is any
thing found which can make such a conjecture probable. 2. The true
reason, why Christians were forbidden to use the Rites and Cu-
stomes of Pagans, was neither a bare affectation of dissimilitude,
nor yet any speciall accident which the Church is not alwayes sub-
ject unto; but because it was held unlawfull, to symbolize with I-
dolaters in the use of such rites, as they placed any religion in. For in
the *Fathers & Councils*, which we have cited to this purpose, there
is no other reason mentioned, why it behoved Christians to ab-
staine

staine from those forbidden customes, but only because the Pagans and Infidels used so. 3. And what if *Hookers* divination shall have place? doth it not agree to us, so as it should make us unlike the Papists? yes sure, and more properly. For put the case, that those ancient Christians had not avoided conformity with Pagans, in those Rites and Customes, which we read to have beene forbidden them, yet for all that, there had beene remaining betwixt them and the Pagans, by a great deale more difference, then will remaine betwixt us and the Papists, if we avoide not conformity with them in the controverted Ceremonies: for the Pagans had not the Word, Sacraments, &c. which the Papists doe retaine, so that we may farre more easily use the Ceremonies, as a mist to darken the eyes of the Papists, then they could have used those forbidden Rites, as a mist to darken the eyes of Pagans. Much more then, Protestants should not be permitted to cōforme themselves unto Papists, in Rites & Ceremonies, lest in the dangerous dayes of triall (which some Reformed Churches in *Europe* doe presently feele, and which seeme to be faster approaching to our selves, then the most part are aware of,) they joyne themselves to Papists in these externall things, too farre using the same as a cloake to conceale themselves in, &c. 4. We find that the reason, why the fourth Councell of *Toledo*, forbade the Ceremony of thrise dipping in water to be used in baptisme, was, lest Christians should seeme to assent to Heretikes who divide the Trinity. And the reason why the same Councell forbade Cleargie men to conforme themselves unto the custome of Heretikes, in the sheaving of the haire of their head, is mentioned to have beene, the removing of conformity with the Custome of Heretikes, from the Churches of *Spaine*, as beeing a great dishonour unto the same. And we have heard before, that *Augustine* condemneth conformity with the *Manichees*, in fasting upon the Lords day, as scandalous. And whereas afterwards the Councell of *Cesaraugusta* forbade fasting upon the Lords day, a grave Writer layeth out the reason of this prohibition, thus, *It would appeare that this Councell had a desire to abolish the Rites and Customes of the Manichean Heretikes, who were accustomed to fast upon the Lords day.* Lastly, we have seene from *Constantines* Epistle to the Churches, that dissimilitude with the Iewes was one (though not the only one) reason, why it was not thought becomming to keep Easter upon the fourteenth day of the moneth. Who then can thinke that any such speciall accident, as *Hooker* imagineth, was the reason why the Rites and Customes of Pagans were forbidden to Christians? Were not the Customes of the Pagans to be held unbeseeming for Christians, as well as the Customes of the Iewes? Nay, if Conformity with Heretikes (whom *g Hooker* acknowledgeth to be a part of the visible Church,) in their Customes and Ceremonies, was condemned as a scandall, a dishonour to the Church, and an assenting unto their He-

(d) *Can. 5.*(c) *Can. 40.*(f) *Sims.**hist. of the**Church. lib.**4. cens. 6.*(g) *eccl. pol.**lib. 3. f. 1.*

refies; might he not have much more thought, that conformity with the Customes of Pagans was forbidden as a greater scandall, and dishonour to the Church, and as an assenting to the Paganisme and Idolatry of those that were without?

- But to proceed. In the fourth place, the Canon Law it self speaketh for the Argument, which we have in hand. *b Non licet iniquas observationes agere Calendarum, & otii vacare Gentilibus, neque lauro, aut viriditate arborum, cingere domos: omni enim haec observatio Paganismi est.* And againe, *i Anathema sit qui ritum Paganorum & Calendarum observat.* And after, *k dies Aegyptiaci & Ianuarij Calendarum non sunt observandae.*
- Fifthly, our assertion will finde place in the Schoole too, which holdeth, *l* that Iewes were forbidden to weare a garment of diverse sorts, as of Linnen and Woollen together, and that their women were forbidden to weare mens clothes, or their men Womens clothes; because the Gentiles used so, in the worshipping of their Gods. In like manner, *m* that the Priests were forbidden to round their heads, or marre their beards, or make incision in their flesh, because *n* the Idolatrous Priests did so. And that the prohibition which forbade the commixtion of beasts of diverse kynds among the Iewes, hath a figurative sence, in that we are forbidden to make People of one kynd of Religion, to have any conjunction with those of another kynd.
- Sixtly, *p* Papiests themselves teach, that it is generally forbidden to communicat with Infidells and Heretikes, but especially in any act of Religion. Yea *q* they think, that Christian men are bound to abhorre the very phrases and words of Heretikes, which they use. Yea *r* they condemn the very Heathenish names of the dayes of the weeke, imposed after the names of the planets, *Sunday, Monday, &c.* *s* They hold it altogether a great and damnable sinne, to deale with Heretikes in matter of Religion, or any way to communicate with them in spirituall things. *t Bellarmine* is plaine, who will have Catholikes to be discerned from Heretikes, and other sects of all sorts, even by Ceremonies, because as Heretikes have hated the Ceremonies of the Church, so the Church hath ever abstained from the observances of Heretikes.
- Seavently, our owne Writers doe sufficiently confirme us in this Argument. The bringing of Heathenish, or Iewish Rites into the Church, is altogether condemned by *u* them, yea *x* though the Customes & Rites of the Heathen, be received into the Church for gaining them, and drawing them to the true Religion, yet is it condemned, as proceeding *ex κακοζηλία seu prava Ethnicorum imitatione.* *y I. Rainoldes* rejecteth the Popish Ceremonies, partly because *l. 2. cap. 7.* they are Iewish, and partly because they are Heathenish. The same Argument,
- (v) *Magd. Cent. 4. c. 6. col. 406.*
 (x) *Hospin. de orig. isrl. tione. y I. Rainoldes*
 (y) *Confer. with. I. Hart. divis. 4. cap. 8.*

gument, & *Th. Beza* useth against them. In the second command, as a *Zanchinus* expoundeth it, we are forbidden to borrow any thing *ex ritibus idololatrarum Gentium. Fidelibus* saith *b Calvin* *fas non est ullo symbolo ostendere, sibi cum superstitionis esse consensum.* To conclude then, since not onely Idolatry is forbidden, but also as *e Pareus* noteth, every sort of communicating with the occasions, appearances, or instruments of the same, and since as *d* our Divines have declared, the Papists are in many respects grosse Idolaters, let us choose to have the commendation, which *e* was given to the auncient Britons, for being enemies to the Romane Customes, rather then as *f* Pope *Pius* the 5. was forced to say of Rome, that it did more Gentilize, quam Christianizare; so they who would gladly wish, they could give a better commendation to our Church, be forced to say, that it doth not onely more Anglizare, quam Scotizare, but also more Romanizare, quam Evangelizare.

the relig. prof. by the aunc. Irish. cap. 4. (f) apud Hosp. de orig. imag. pag. 200.

But our Argument is made by a great deal more strong, if yet further we consider, that by the controverted Ceremonies, we are not onely made like the Idolatrous Papists, in such Rites of mans devising as they place some Religion in, but we are made likewise to take upon us those signes and symbols, which Papists account to be speciall badges of Popery, and which also in the account of many of our owne reverend Divines, are to be so thought of. In the oath ordained by *Pius* the 4. to be taken of Bishops at their creation, as *g Onuphrius* writteth, they are appointed to sweare. *Apostolicas & Ecclesiasticas traditiones, reliquasque ejusdem Ecclesie observationes & constitutiones firmissime admitto & amplector.* And *af. cr. Receptos quoque & approbatos Ecclesie Catholice ritus, in supra dictorum Sacramentorum solemnii administratione, recipio & admitto.* We see Bishops are not created by this ordinance, except they not only beieve with the Church of Rome, but also receive her Ceremonies, by which as by the badges of her Faith & Religion, cognizance may be had, that they are indeed her Children. And fur her, *b* Papists give it forth plainly, that as the Church hath ever abstained from the observances of Heretikes, so now also Catholics (they meane Romanists) are very well distinguished from Heretikes (they meane those of the Reformed Religion) by the Signe of the Crosse, abstinence from flesh on Fryday, &c. And how doe our owne Divines understand the Marke of the Beast; spoken of *Revel. 13. 16. 17?* *i Junius* comprehendeth confirmation under this marke: *k Cantwright* also referreth the Signe of the Crosse to the marke of the Beast. *l Pareus* approveth the Bishop of *Sarisbury* his exposition, and placeth the common marke of the Beast in the observation of Antichrist his festivall dayes, and the rest of his Ceremonies which are not commanded by God. It seemes this much hath beene plaine to *Joseph Hall*, so that he could not deny it. For

Fff 2

whereas

(z) *Antib. Pap. & Christ. art 9.*
(a) in 2. *prae. col.*
363.
(b) *com. in Pl. 16. 4.*
(c) *com. in 1. Cor. 10. 14.*
(i) *synops. purior. Theol. disp 19.*
(c) *Vsher of*

Scil. 11.

(g) *de vit. pii. 4.*

(i) *Bell. de effect. sac. lib. 2. c. 31.*

(i) *annot. in illum locum.*
(k) *annot. ib.*
(l) *com. ibi.*

whereas the *Brownists* allege, that not only after their separation, but before they separated also, they were, and are verily persuaded, that the Ceremonies are but the badges and liveries of that man of sinne, whereof the Pope is the head, and the Prelates the shoulders: he in this *m* Apology against them, saith nothing to this point.

Señ. 12.

As for any other of our Opposites, who have made such answers as they could, to the Argument in hand; I hope the strength and force of the same hath been demonstrated to be such, that their poore shifts are too weake for gainstanding it. Some of them (as I touched before) are not ashamed to professe, that we should come as neare to the Papists as we can; and therefore should conforme our selves to them in their Ceremonies, (onely purging away the superstition) because if we doe otherwise, we exasperate the Papists, and alienate them the more from our Religion and Reformation. *Ans. 1. n. Iob.*

(n) *Elench. Relig. Papist. in prefat. (o) Rom. 15. 2.*

Bastwick. propounding the same objection, *Si qui obijciat nos ipsos perimact Ceremoniarum Papalium contemptu, Papisti offendiculum posuisse, quominus se nostri Ecclesie associant*, he answereth out of the *o* Apostle, that we are to please every one his neighbour onely in good things to edification, & that we may not wink at absurd or wicked things, nor at any thing in Gods worship, which is not found in Scripture.

(p) *part. 2. cap. 6.*

(q) *supra cap. 1.*

2. *p* I have shewed, that Papists are but more and more hardened in evill, by this our conformity with them in Ceremonies. 3. *q* I have shewed also the superstition of the Ceremonies, even as they are retained by us, and that it is as impossible to purge the Ceremonies from superstition, as to purge superstition from it selfe.

Señ. 13.

There are others, who goe about to sow a cloake of figge leaves, to hide their conformity with Papists; and to find out some difference, betwixt the English Ceremonies and those of the Papists. So say some, that by the signe of the Crosse they are not ranked with Papists, because they use not the materiall Crosse, which is the Popish one, but the aeriall onely. But it is known well enough, that Papists doe Idolatrize the very aeriall Crosse, for *r* *Beellarmino* holds, *venerabile esse signum Crucis quod effingitur in fronte, aere, &c.* And though they did not make an Idoll of it, yet forasmuch as Papists put it to a Religious use, and make it one of the marks of Romane-Catholikes (as we have seen before) we may not be conformed to them in the use of the same. The Fathers of such a difference between the Popish Crosse, and the English, have not succeeded in this their way, yet their posterity approve their sayings, and follow their footsteps.

(r) *de imag. Sancti. cap. 29.*

(s) *Prot. in Perth as-semb part. 2. pag. 22.*

f. B. Lindsey by name will trade in the same way, and will have us to think, that kneeling in the act of receiving the Communion, and keeping of Holy-dayes, doe not fort us with Papists, for that, as touching the former, there is a disconformity in the object, because they kneel to the Signe, we to the thing signified. And as for the latter, the difference is in the employing of the time, and in the exercise

cise and worship for which the cessation is commanded. What is his Verdict then, wherewith he sends us away? Verily, that people should be taught, that the disconformity between the Papists and us, is not so much in any externall use of Ceremonies, as in the substance of the service, and object, whereunto they are applied. But, good man, he seeks a knot in the Bulrush. For, 1. There is no such difference betwixt our Ceremonies and those of the Papists, in respect of the object and worship, whereunto the same is applied, as he pretendeth. For as touching the exercise and worship whereunto holy dayes are applied, & Papists tell us, that they keep Pasche and Pentecost yearly, for memory of Christs Resurrection, and the sending downe of the Holy Ghost; And I pray, to what other employment doe Formalists professe, that they apply these Feasts, but to the commemoration of the same benefits? And as touching kneeling in the Sacrament, it shall be proven in the next Chapter, that they doe kneel to the Signe, even as the Papists doe. In the meane while it may be questioned, whether the B. meant some such matter, even here where professedly he maketh a difference betwixt the Papists their kneeling, and ours. His words wherein I apprehend this much, are these: *The Papists in prayer kneel to an Idoll, and in the Sacrament they kneel to the Signe, we kneel in our prayer to God, and by the Sacrament to the thing signified.* The Analogy of the Antithesis required him to say, that we kneel in the Sacrament to the thing signified: but changing his Phrase, he saith, that we kneel by the Sacrament to the thing signified. Now if we kneel by the Sacrament to Christ, then we adore the Sacrament as *objectum materialè*, and Christ as *objectum formale*. Iust so the Papists adore their Images, because *per imaginem* they adore *prototypum*. 2. What if we should yeeld to the B. that Kneeling and Holy-dayes, are with us applied to another Service, and used with another meaning, then they are with the Papists? doth that excuse our conformity with Papists in the externall use of these Ceremonies? If so *u I. Hart* did rightly Argument, out of Pope Innocentius, that the Church doth not judaize by the Sacrament of unction or anointing, because it doth figure and worke another thing in the New Testament, then it did in the Olde. Rainoldes answereth, that though it were so, yet is the Ceremony Iewish: & make his reason, (which carrieth a fit proportion to our present purpose,) I trust saith he, *you will not maintaine, but it were Iudaisme for your Church to sacrifice a Lambe in burnt offering, though you did it to signify, not Christ, that was to come, as the Iewes did, but that Christ is come, &c.* Saint Peter did constrain the Gentiles to Iudaize, when they were induced by his example and authority, to follow the Iewish Rite in choice of meats; yet neither he nor they allowed it in that meaning, which it was given to the Iewes in. For it was given them to betoken that holinesse, and traine them up unto it, which Christ by his grace should bring to the faithfull. And Peter knew that Christ had done

(1) *Rhem.*
annot. on
Act. 2.1.

(u) *I. Rain.*
confer. with
I. Hart sag.
8. divis. 4.
pag. 456.

this in truth, and taken away that Figure, yea the whole yoke of the Law of Moses: which point he taught the Gentiles also Wherefore although your Church doe keepe the Iewish Rites, with another meaning then God ordained them for the Iewes, &c. yet thu of Peter sheweth, that the thing is Iewish, and you to Iudaize who keepe them. By the very same reasons prove we, that Formalists doe Romanize, by keeping the Popish Ceremonies, though with another meaning, and to another use then the Romanists doe. The very externall use therefore, of any sacred Ceremony of humane Institution, is not to be suffered in the matter of worship, when in respect of this externall use, we are sorted with Idolaters. 3. If conformity with Idolaters in the externall use of their Ceremonies be lawfull, if so be there be a difference in the substance of the Worship and Object whereunto they are applied, then why were Christians forbidden of old, (as vve have heard before) to keep the Calends of January, and the first day of every moneth, forasmuch as the Pagans used so? Why was trin-immersion in Baptisme, and fasting upon the Lords day forbidden, for that the Heretikes did so? Why did the Nicen Fathers inhibit the keeping of Easter upon the

(x) Zanch.
lib. 1. in 4.
prac. Col.
674.

(y) 1a. 2a.
q. 102. art.
6. resp. ad 11

Sect. 14.
(z) N. Fra-
tri & amico
resp. ad art.
12th.

(a) ubi su-
pra Pag.
510.

(b) 2 Reg. 18.
6.

(c) 2 Reg. 18
4.

(d) supra
part. 2. cap.
9. s. 14.
(e) infra cap.
4. sect. 26.
27. 28.

fourteenth day of the month, & so much the rather, because the Iewes kept it on that day? The B. must say, there was no need of shunning conformity with Pagans, Iewes, Heretikes, in the externall use of their Rites and Customes, and that a difference ought to have been made, onely in the Object and use, whereunto the same was applied. Nay, why did God forbid Israell, to cut their haire as the Gentiles did? had it not been enough, not to apply this Rite to a superstitious use, as y Aquinas sheweth the Gentiles did? why was the very externall use of it forbidden?

There is yet another peece brought against us, but we will abide the prooffe of it, as of the rest. Nobis saith z Saravia, satis est, modesti & pius Christianis satis facere, qui ita recesserunt a superstitionibus & Idolatriæ Romanæ Ecclesiæ, ut probatos ab Orthodoxis Patribus mores, non rejiciant. So

have some thought to escape by this posterne, that they use the Ceremonies, not for Conformity with Papists, but for Conformity with the auncient Fathers. Ans. 1. When a Rainoldes speaketh of the abolishing of Popish Ceremonies, he answereth this subtilty. But if you say therefore, that we be against the auncient Fathers in Religion, because we pluck down that, which they did set up. Take heed lest your speech doe touch the Holy Ghost, who saith that b Hekekias (in breaking downe the Brazen Serpent) did keep Gods commandements which he commanded Moses. And yet withall saith, e that he brake in peece the Serpēt of Brasse which Moses had made. 2. There are some of the Ceremonies which the Fathers used not, as the Surplice (which we have seen d before) and kneeling in the act of receiving the Eucharist, (as we shall see (e) afterwards) 3. Yeelding by concession, not by confession, that all the Ceremonies about which there is controversy now among us

us, were of old used by the Fathers, yet that which these Formalists say, is, (as *f Parker* sheweth) even as if a Servant should be covered before his Master, not as covering is a late signe of præminence, but as it was of old a signe of subjection, or as if one should preach; that the Prelates are Tyrannic to their Brethren, *Fures* to the Church, *Sophiste* to the Truth, & excuse himselfe thus. I use these words, as of old they signified, a Ruler, a Servant, a Student of Wisdome. All men know, that words and actions must be interpreted, used and received, according to their moderne use, and not as they have been of olde.

CHAP. IV.

That the Ceremonies are Idols among Formalists themselves, and that kneeling in the Lords Supper before the Bread and Wine in the act of receiving them, is formally Idolatry.

MY fourth Argument against the lawfulness of the Ceremonies, followeth: by which I am to evince that they are not onely Idolatrous *reductive*, because monuments of by-past, and *participative*, because badges of present Idolatry, but that likewise they make Formalists themselves, to be formally, and in respect of their owne using of them, Idolaters, consideration not had of the by-past, or present abusing of them by others. This I will make good: first, of all the Ceremonies in generall; then, of kneeling in particular. And I with our Opposites here, looke to themselves, for this Argument proveth to them the Box of Pandora, and containeth that which undoeth them, though this much be not seen, before the opening.

First then, the Ceremonies are Idols to Formalists. It had been good to have remembred that which *g Ainsworth* noteth, that Idolothys and monuments of Idolatry should be destroyed, lest themselves at length become Idols. The Idolothyous Ceremonies, we see now, are become Idols to those who have retained them. The ground which the Bishop of Winchester taketh for his Sermon of *the worshipping of imaginations*, to wit, that the Devill seeing that Idolatrous Images would downe, he bent his whole device, in place of them to erect and set up diverse imaginations, to be adored and magnified in stead of the former; is, in some things abused and misapplied by him. But well may I apply it to the point in hand. For that the Ceremonies are the imaginations which are magnified, adored, and Idolized, in stead of the Idolatrous Images which were put downe, thus we instruct and qualify.

First,

Sec. 1.

(g) upon
Gen. 35.

4.

Sec. 2.

(h) *Expos. in*
Col. 3. 5.

(i) Mark.
7. 8. 9.

(k) *of the*
lawfull. of
kneel. cap.
18. pag. 62

Sol. 3.
(l) : Sam.
2. 29.

First, they are so erected and extolled, that they are more looked to, then the weighty matters of the Law of God; all good Discipline must be neglected, before they be not holden up. A covetous man is a Idolater, for this respect among others, as *b Davenant* noteth, because he neglects the service which he oweth to God, and is wholly taken up with the gathering of mony. And I suppose every one will think, that those *i* Traditions, which the Pharisees kept and held, with the laying aside of the commandements of God, might well be called Idols. Shall we not then call the Ceremonies Idols, vvhich are observed, vvith the neglecting of Gods commandements, & which are advanced above many substantiall points of Religion? Idolatry, Blasphemy, Prophanation of the Sabbath, Perjury, Adultery, &c. are over looked and not corrected nor reprooved, nay, not so much as discountenanced, in these who favour and follow the Ceremonies; and if in the fellowes, and favourites, much more in the Fathers. What if order be taken with some of those abominations, in certain abject poore bodies? *Dat veniam corvii, vexat censura columbas.* What will not a Episcopall conformitane passe away with, if there be no more had against him, then the breaking of Gods Commandements, by open and grosse wickednesse? But, O what narrow notice is taken of Non-conformity! How mercilesly is it menaced? How cruelly corrected? Well! the Ceremonies are more made of, then the Substance. And this is so evident, that *k D. Burgess* him self lamenteth the pressure of conformity, and denieth not that which is objected to him, namely, that more grievous penaltries are inflicted upon the refusal of the Ceremonies, then upon Adultery and Drunkenesse.

Secoundly, did not *l Eli* make Idols of his Sonnes, when he spared them and bare with them, though with the prejudice of Gods worship? And may not we call the Ceremonies, Idols, which are not onely spared and borne with, to the prejudice of Gods worship, but are likewise so erected, that the most faithfull Labourers in Gods House for their sake are depressed, the Teachers and Maintainers of Gods true worship, cast out? For their sake many Learned & Godly men are envied, contemned, hated, and nothing set by, because they passe under the name (I should say the Nickname) of Puritans. For their sake, many deare Christians have been imprisoned, synd, banished, &c. For their sake, many qualified and well gifted men, are holden out of the Ministry, and a doore of enterance denied to those, to whom God hath graunted a doore of utterance. For their sake, those whose faithfull and painfull Labours in the Lords Harvest, have greatly benefited the Church, have been thrust from their charges, so that they could not fulfill the Ministry, which they have received of the Lord, to testify of the Gospell of the grace of God. The best Builders, the wise Masterbuilders, have been by them overturned.

turned. This is objected to *m* Ioseph Hall, by the Brownists: and what can he say to it? forsooth, *that not so much the Ceremonies are stood upon, as obedience. If God please to try Adam but with an apple, it is enough. What doe we quarrell at the value of the fruit, when we have a prohibition? Shemei is slain: what? merely for going out of the Citie? the act was little, the bond was great: What is commanded matters, not so much, as by whom?*

Ans. 1. If obedience be the chiefe thing stood upon, why are not other Lawes and Stautes urged as strictly, as those which concerne the Ceremonies? 2. But what means he? what would he say of those Scottish Protestants, imprisoned in the Caste of Seherisburgh in France, who being commanded by the Captaine to cometo the Masse, ^{(n) Histor. of the Church of Scotl. lib. 1 pag. 181.} answered, *that to doe any thing that was against their conscience, they would not, neither for him nor yet for the King?* If he approve this answer of theirs, he must allow us to say, that we will doe nothing which is against our consciences. We submit our selves, and all which we have to the King, and to inferior Governours we render all due Subjection, which we owe to them. But no mortall man hath domination over our consciences, which are subject to one onely Law-giver, and ruled by his Law. I have shewed in the first Part of this Dispute, how conscience is sought to be bound by the Law of the Ceremonies; and here by the way, no lesse may be drawne from *Hals* words, which now I examine. For he implieth in them, that we are bound to obey the Statutes about the Ceremonies, merely for their Auctorities sake who command us, though there be no other thing in the Ceremonies themselves, which can commend them to us. But I have also proven before, that humane Lawes doe not bind to obedience, but onely in this case, when the things which they prescribe, doe agree and serve to those things which Gods Law prescribeth: so that, as humane Lawes, they bind not, neither have they any force to bind, but onely by Participation with Gods Law. This ground hath seemed to *P. Bayne*, so necessary to be knowne, that ^{(o) part. 1. quest. 3.} he hath inserted it in his brieve exposition of the fundamentall points of Religion. And beside all that, which I have said for it before, I may not here passe over in silence, this one thing, that *p* Hall himselfe ^{(p) lib. 2. Charact. of the superstit.} callieth it superstition to make any more sinnes, then the ten commandements. Either then, let it be shewed out of Gods word, that Nonconformity & the refusing of the English Popish Ceremonies, is a fault, or else let us not be thought bound by mens lawes, where Gods Law hath left us free. Yet we deale more liberally with our Opposites, for if we prove not the unlawfulnessse of the Ceremonies, both by Gods Word, and sound reason, let us be then bound to use them for Ordinances sake. 3. His comparisons are farre wide: they are so farre from running upon foure feet, that they have indeed no feet at all: whether we consider the commandements, or the breach of them, he is altogether extravagant. God might have commanded

ded *Adam* to eate the Apple, which he forbade him to eate, and so the eating of it had been good, the not eating of it evill: whereas the Will & Commandement of men is not *regula regulans*, but *regula regulata*. Neither can they make good or evill, beſeeming or not beſeeming, what they liſt, but their commandements are to be examined by a higher rule. When *Solomon* commanded *Schemi* to dwell at *Ieruſalem*, and not to goe over the brooke *Kidron*, he had good

(q) *comm.*
in 1 Reg.

2.

(r) 1 Sam. 16

5.

reaſon for that which he required: for as *q Peter Martyr* noeth, he was a man of the family of the houſe of *Saul*, and hated the Kingdome and Throne of *David*, ſo that *relictus liber multa fuiſſet molitus, vel cum Iſraeliti, vel cum Paleſtiniſ.* But what reaſon is there, for charging us with the Law of the Ceremonies, except the ſole will of the Law-makers? yet ſay, that *Solomon* had no reaſon for this his commandement, except his owne will and pleaſure, for trying the obedience of *Schemi*, who will ſay, that Princes have as great liberty and power of commanding at their pleaſure, in matters of Religion, as in civill matters? If we conſider the breach of the commandements, he is ſtill at randome. Though God tried *Adam* but

(f) *A. Po-*
lan. ſynt.

Theol. lib. 6.

cap. 3. D.

Parvus ex-

plic. catechet.

pari. 1. queſt.

7. 1. *Schar-*

pianus curſ.

Theolog. de

peccato cap. 8

(n) 1 Reg. 2.

43.

(u) *ib. v. 44*

with an apple, yet ſ Divines marke in his eating of that forbidden fruit, many groſſe and horrible ſinnes, as, Infidelity, Idolatry, Pride, Ambition, Self-love, Theft, Covetouſneſſe, Contempt of God, Prophanation of Gods name, Ingratitude, Apoſtaſie, murdering of his poſterity, &c. But I pray, what exorbitant evils are found in our moſt and Chriſtian-like denial of obedience to the Law of the Ceremonies? When *Schemi* tranſgreſſed King *Solomon*s commandement, beſides the violation of this oath, and the diſobeying of the charge wherewith *Solomon* (by the ſpeciall direction & inspiration of God) had charged him, (that in his former wickedneſſe, and that which he had done to *David*, might be returned upon his Head, the Divine providence ſo ſtilly furniſhing another occaſion and cauſe of his puniſhment;) there was alſo a great contempt and miſregard ſhewed to the King, in that *Schemi* knowing his owne evill deſervings, acknowledged (as the truth was,) he had received no ſmall favour, and therefore conſented to the Kings word as good, and promiſed obedience. Yet for all that, upon ſuch a petty and ſmall occaſion, as the ſeeking of two runnagat ſervants, he reckoned not to deſpiſe the Kings mercy and lenity, and to ſet at nought his moſt juſt commandement. What? is Non-conformity no leſſe piacular? If any will dare to ſay ſo, he is bound to ſhew that it is ſo. And thus have we pulled downe the untempered mortar, wherewith *Hall* would hide the Idolizing of the Ceremonies.

ſect. 4.

But thirdly, did not *Rachel* make *Jacob* an Idoll, when ſhe aſcribed to him a power of giving children? *Am I in Gods ſtead* ſaith *x Jacob*? And how much more reaſon have we to ſay, that the Ceremonies are Idols, and are ſet up in Gods ſtead, ſince an operative

(x) *Gen. 30.*

1. 2.

ative vertue is placed in them, for giving stay and strength against sinne and tentation, and for working of other spirituall and supernaturall effects? Thus is the Signe of the Crosse an Idoll, to those who conform to Papiists in the use of it. *y M. Ant. de Dominis* holdeth, *Crucis signum, contra Demones esse presidium*. And *z* that even *ex opere operato, effectus mirabiles signi Crucis, etiam apud Infideles, aliquando emittuntur*. Shall I say, saith a Mr. Hooker, that the Signe of the Crosse (as we use it) is a meane in some sort to worke our preservation from reproach? Surely the minde which as yet hath not hardened it selfe in sinne, is seldome provoked thereunto in any grosse and grievous manner, but naturall secret suggestion, objecteth against it ignominy, as a barre. Which concept being entered into that palace of mans fancie (the Forehead) the Gates whereof have imprinted in them that Holy Signe (the Crosse) which bringeth forthwith to minde whatsoever Christ hath wrought, and we vowed against sinne; it commeth hereby to passe, that Christian men never want a most effectuall; though a silent Teacher, to avoid whatsoever may deservedly procure shame. What more doe Papiists ascribe to the Signe of the Crosse, when they say, *b* that by it Christ keeps his owne faithfull ones *contra omnes tentationes & hostes*? Now if e the covetous man be called a Idolater, because, though he think not his money to be God, yet he trusteth to live and prosper by it, (which confidence and hope *d* we should repose in God onely) as *e* Rainolde marketh, then doe they make the Signe of the Crosse an Idoll, who trust by it to be preserved from Sinne, Shame, and Reproach, and to have their mindes staid in the instant of Tentation. For, who hath given such a vertue to that dumbe and idle Signe, as to work that which God onely can worke? and how have these goodfellows imagined, that not by knocking at their braines, as *Iupiter*, but by onely signing their Foreheads, they can procreate some menacing *Minerva*, or armed *Pallas*, to put to flight the Divell himselfe.

The same kinde of operative vertue is ascribed to the Ceremony of Confirmation or Bishopping. For the English Service Booke teacheth, that by it Children receive strength against Sinne, and against Tentation. And *f* Hooker hath told us, that albeit the Successors of the Apostles, had but onely for a time such power as by Prayer and imposition of hands to bestow the Holy Ghost, yet Confirmation hath continued hitherto for very speciall benefites; and that the Fathers impute every where unto it, *that Gift or Grace of the Holy Ghost, not which maketh us first Christian men, but when we are made such, assisteth us in all vertue, armeth us against Tentation and Sinne*. Moreover, whiles he is a shewing why this Ceremony of Confirmation was separated from Baptisme, having been long joyned with it, one of his reasons which he giveth for the Separation, is, that sometimes the parties who received Baptisme were Infants,

(y) de Rep.

Ecd. lib. 7.

cap. 12.

num. 83.

(z) lb. num.

89.

(1) Ecd. Pol.

lib. 5. sect.

65.

(b) Cornel.

a Lapide com.

in Hag. 2.

24.

(c) Eph. 1.5.

(d) 1cr. 12.7.

(e) confer

with Hars.

chap. 8. div.

5. p. 509.

Sect. 5.

(f) Ecd. Pol.

lib. 5 sect. 66

at which age they might well be admitted to live in the family, but to fight in the armie of God, to bring forth the fruits, and to doe the workes of the Holy Ghost, their time of hability was not yet come, which implicth, that by Confirmation men receive this hability, else there is no sense in that which he saith. What is Idolatry, if this be not, to ascribe to Rites of mans devising, the power and vertue of doing that which none but he to whom all power in heaven and earth belonges, can doe? And howbeit Hooker would strike us dead at once, with the high-sounding name of the Fathers, yet it is not unknowne, that the first Fathers from whom this Idolatry hath descended, were those auncient Heretikes, the *Montanists*. for as *g Chemnitius* marketh out of *Tertullian & Cyprian*, the *Montanists* were the first, who beganne to ascribe any spirituall efficacy or operation to Rites and Ceremonies devised by men.

(g) Exam.
part. 2. de
ris in admin.
sacr pag. 32.
Sect 6.

Fourthly, that whereunto more respect and account is given, then God alloweth to be given to it, and wherein more excellency is placed, then God hath put into it, or will at all communicate to it, is an Idoll exalted against God; which maketh *h Zanchius* to say, *Si Luthero vel Calvino tribuas, quod non potuerant errare, Idola tibi fingis*. Now when *i Hooker* accounteth festivall dayes, for Gods extraordinary workes wrought upon them, to be holier then other dayes, What man of sound judgement, will not perceive that these dayes are Idolized, since such an eminency and excellency is put in them, whereas God hath made no difference betwixt them, and any other dayes? *k We* have seene also, that the Ceremonies are urged as necessary, but did ever God allow, that things Indifferent should be so highly advanced, at the pleasure of men? And moreover, *l I* have shewed, that worship is placed in them; in which respect, needs they must be Idolls, being thus exalted against Gods Word, at which we are commanded to hold us, in the matter of worship. Last of all, they are Idolatrously advanced and dignified, in so much as holy mysticall significations are given them, which are a great deale more then Gods word alloweth in any Rites of humane institution, as shall be shewed *m* afterwards. And so it appeareth, how the Ceremonies, as now urged and used, are Idolls. Now, to kneeling in the act of receiving the Lords Supper, which I will prove to be direct and formall Idolatry, and from Idolatry shall it never be purged, while the world standeth, though our Opposites strive for it, *tantum pro atri & foci*.

(h) lib. 1. de
viti. ext.
culs. oppos.
Col. 505.
(i) Eccl. Pol.
lib. 5. sect.
69.
(k) supra
part. 1. cap. 1
(l) supra cap.
1.

(m) Infra.
cap. 5.

Sect. 7.

The question about the Idolatry of kneeling, be wixt them and us, standeth in this. *Whether kneeling at the instant of receiving the Sacrament, before the consecrated Bread & Wine, purposely placed in our sight, in the act of kneeling, as Signes standing in Christs stead, before which we the receivers are to exhibite outwardly religious adoration; be formally idolatry, or not?* No man can pick a quarrell at the stating of the question thus. For, 1. We dispute only about kneeling at the instant of receiving the

Sacra

Sacramentall Elements, as all know. 2. No man denies inward adoration, in the act of receiving, for in our minds we then adore, by the inward graces of Faith, Love, Thankfulnesse, &c. by the holy and Heavenly exercise whereof we glorify God; so that the controversy is about outward adoration. 3. No man will denie but the consecrated Elements are purposely placed in our sight, when we kneel, except he say, that they are in that action only accidentally present before us, no otherwise then the Table-cloth, or the walls of the Church are. 4. That the Sacramentall Elements, are in our sight (when we kneel) as Signes standing in Christs stead; it is most undeniable. For if these Signes stand not in Christs stead to us, the Bread bearing *vicem corporis Christi*, and the Wine *vicem sanguinis*; it followeth, that when we eat the bread, and drink the wine, we are no more eating the flesh, and drinking the blood of Christ, spiritual y and sacramentally, then if we were receiving any other Bread and Wine not consecrated. I stay not now upon this head, because our Opposites acknowledge it, for *n Dr. Burgess* calls the Sacraments the (n) Of the Lords images and deputies. And the Archbishop of Spalato saith, that when we take the Sacrament of Christs body, we adore *Christum* *kneel. pag. sub hac figura figuratum.* 5. That kneelers at the instant of receiving, have the consecrated Bread and Wine, in the eyes both of their bodies and minds, as things so stated in that action, that before them, they are to exhibite outward religious adoration, as well as inward; it is also most plaine. For otherwise they should fall downe and kneel, onely out of incogitancy, having no such purpose in their minds, nor choice in their wills, as to kneel before these Sacramentall Signes.

The question thus stated, Formalists deny, we affirme. Their negative is destroyed, and our affirmative confirmed by these reasons.

Self. 8.

First, the kneelers worship Christ in or by the Elements, as their owne confessions declare. *When we take the Eucharist, we adore the body of Christ, per suum signum* saith *p the Archbishop of Spalato. We kneel by the Sacrament to the thing signified*, saith the Bishop of Edinburgh. *eccl. lib. 5. r The Archbishop of Sanct- Andrewes, and s Dr. Burgess*, proteste the adoring of Christ in the Sacrament. *Dr. Mortoune* maintaineth such an adoration in the Sacrament, as he calleth relative from the Signe to Christ. And *s Paybody* defendeth him herein. But *u the replier to Dr. Mortoune* particular defence, inferreth well, that if the adoration be relative from the Signe, it must first be carried to the Signe as a meanes of conveyance vnto Christ. *x Dr. Bourgesse* alloweth adoration, or Divine worship, (as he calleth it,) to be given to the Sacrament respectively: and *y he* alledgeth a place of *Theodore*, to prove

(f) Of the

lawfull, of kneel. cap. 10. p. 17. (x) *Apol. pars. 3. cap. 3. self. 16.* (u) *Cap. 1. self. 35.* (x) *Of the lawf. of kneel. cap. 22. pag. 85.* (y) *ibid. cap. 23.*

G g g 3

that

that such an adoration as he there taketh for Divine worship, is done to the Sacrament in relation to Christ, and that this adoration performed to the mysteries as types, is to be passed over to the Archetype, which is the body and blood of Christ. Since then, that kneeling, about which our question is, by the confession of kneelers themselves, is Divine worship given by the signe to the thing signified, and done to the Sacrament respectively or in relation to Christ; he that will say, that it is not Idolatry, must acquit the Papists of Idolatry also, in worshipping before their Images: for they doe in like manner professe, that they adore *prototypon per imaginem, ad imaginem, or in imaginem*; and that they give no more to the image, but relative or respective worship. & The *Rhemists* tell us, that they doe no more but kneel before the creatures, at or by them adoring God. It availeth not here to excogitate some differences betwixt the Sacramentall Elements and the Popish Images, for what difference soever be betwixt them, when they are considered in their owne naturall beeing, yet as objects of adoration they differ not, because when they are considered in *esse adorabili*, we see the same kinde of adoration is exhibited by Formalists before the Elements, which is by Papists before their Images. To come nearer the point, Papists professe, that they give to the outward Signes in the Sacrament, no other adoration, then the same which Formalists give to them. & *Franciscus à Sancta Clara* saith, that Divine worship doeth not agree to the Signes *per se*, but onely *per accidens*, and he alledgeth for himself, that the Councell of *Trent Can. 6. de Euch.* saith not that the Sacrament, but that Christ in the Sacrament, is to be adored with *latria*. To the same purpose I observe, that *b. Bellarmine* will not take upon him to maintaine any adoration of the Sacrament with *latria*, holding onely that Christ in the Eucharist is to be thus adored, and that *symbola externa per se & proprie non sunt adoranda*. Whereupon he determineth, *status questionis non est, nisi an Christus in Eucharistia sit adorandum cultu latrie*. Now, albeit Papists understand by the outward signe of Christs body in the Eucharist, nothing else but the species or accidents of the Bread; yet since they attribute to the same, *quod sub illis accidentibus ut vocant sit substantialiter corpus Christi vivum, cum sua Deitate conjunctum*, and since *d* they give adoration or *latria* to the species, though not *per se*, yet as *quid unum* with the body of Christ which they containe; hereby it is evident, that they worship Idolatrously those very accidents. And I would understand, if any of our Opposites dare say, that Papists commit no such Idolatry, as here I impute to them? Or, if they acknowledge this Idolatry of Papists, how make they themselves cleane? for we see, that the worship which Papists give to the species of the Bread, is onely relative to Christ, and of the same kynd with that which Formalists give to the Bread and Wine.

(c) *Annot. on*
Hebr. 11. 21.

(a) *Expos.*
artio. con-
fess. Angl.
Art. 28.

(b) *De sac.*
Euchar. lib.
4. cap. 29.

(c) *Zanch.*
lib. 1. de viti-
ext. culi.
oppo. col.
504.

(d) *Bell, ubi*
supra.

Secondly, religious kneeling before the Bread which is set before us for a signe to stand in Christs stead, and before which we adore whilles it is to us actually an Image representing Christ; is the verie bowing downe and worshipping forbidden in the second commandement. The Eucharist is called by the Fathers, *Imago*; *Signum*, *Figura*, *Similitudo*, as *Hosinian* instanceth out of *Origen*, *Naxianzen*, *Augustine*, *Hilarium*, *Tertullian*, *Ambrose*. The Archbishop of Armagh hath also observed, that the Fathers expressly call the Sacrament, an Image of Christs body: and well might they call it so, since the Sacramentall Elements doe not onely represent Christ to us, but also stand in Christs stead, in such sort, that by the worthy receiving of them, we are assured that we receive Christ himself, and in eating of this Bread and drinking of this Wine, we eat the flesh and drink the blood of Christ spiritually and by faith. Neither could the consecrated Elements make a Sacrament, if they were not such Images, standing in Christs stead. But what needeth any more? *Dr. Burgesse* himself calleth the Sacraments the Lords Images. Now that a man who adoreth before the painted or graven Image of Christ, though he professe that he intendeth his whole adoration to Christ, and that he placeth the Image before him onely to represent Christ, and to stirre up his mind to worship Christ, doth nevertheless commit Idolatry. I trust, none of our Opposites will deny. Nay, *b. Lindsey* teacheth plainly, that it is Idolatry to set before the eyes of our mindes, or bodies, any Image as a meane or motive of adoration, even though the worship should be abstracted from the Image and not given unto it. Well then: will it please him to let us see, that kneeling before the actuall Images of Christs body and blood in the Sacrament, even though these Images should bee no otherwise considered in the act of adoration, but as active objects, motives, and occasions which stirre up the mind of the kneeler to worship Christ, (for this is the best face which himself puts upon kneeling, though falsely, as we shall see afterward,) is not so great Idolatry as the other. All the difference which he maketh is, that no true worship can be properly occasioned by an Image, which is a Doctor of lyes teaching nothing of God, but falshood and vanities: but the blessed Sacrament being instituted by Christ, to call to our remembrance his death, &c. gives us, so oft as we receive it, a most powerfull and pregnant occasion of thanksgiving and praise. *Dr. Burgesse* intermedling with the same difference-making, will not have the Sacraments, which are Images of Gods making and institution, to be compared with Images made by the lust of men. Two differences then are given us. 1. That the Sacramentall Elements have their institution from God, Images not so. 2. That the Sacrament is an occasion of worship, an Image not so. The first difference makes them no help; for though the ordinance and institution of God, makes the use of Sacramentall Images

ges to be no will-worship, yet doeth it noth any whir avails to shew, that adoration before them is no Idolatry. May I not commit Idolatry with Images of Gods institution, no lesse then with those invented by men, when (*Cæteri paribus*) there is no other difference betwixt them, considered as objects of adoration, but that of the ordinance and institution which they have? What if I fall downe at the hearing of a Sermon, and religiously adore before the Pastor, as the Vicarius signe of Christ himself, who stands there in Christs stead, referring my adoration to Christ onely, yet in or by that Ambassadour who stands in Christs stead? If this my adoration should be called so great Idolatry, as if I should fall downe before a graven Image, to worship God in or by it, (for it is indeed as great every way,) our kneelers I perceive would permit me to answer for my self, that my worshipping of God by the minister, can not be called Idolatrous, by this reason, (because the worshipping of God by a graven Image, is such, therefore also the worshipping of him by a living Image, is no other,) : since Images of Gods institution must not bee paralleled with those of mens invention. As to the second difference, I answer, 1. Though the B. muttereth here, that no true worship can bee occasioned by an Image, yet belike he and his fellows will not stand to it, for many of them allow the historical use of Images, and the B. hath not denied this though his Antagonist, objecteth it. *n Dr. Mortoune* plainly alloweth of Images for historical commemoration. And herein he is followed by *o Dr. Burgess*. 2. Whereas he saith, that the blessed Sacrament is instituted by Christ to call to our remembrance his death, this inferreth not that it is an occasion of thanksgiving and praise in the verie act of receiving, as we shall see afterward. Our question is onely about kneeling in the act of receiving. 3. We confesse, that the Sacrament is an occasion of Inward worship, in the receiving of it. For *p in Eucharistia exercetur summa Fides, Spes, Charitas, Religio, cæteraque virtutes, quibus Deum colimus & glorificamus.* but the outward adoration of kneeling downe upon our knees, can be no more occasioned by the blessed Sacrament, in the act of receiving it, then by a graven Image in the act of beholding it. The point which the B. had to prove, is, that whereas an Image can not be the occasion of outward adoration and kneeling to God before it, in the act of looking upon it; the Sacrament may be, and is an occasion of kneeling, when it is set before us in the act of receiving. This neither he, nor any for him, shall ever make good.

Thirdly, kneeling in the act of receiving the Sacrament, before the vicarious signes which stand in Christs stead, and are purposely set before us in the act of adoration, that before them we may adore; wanteth nothing to make up Idolatrous coadoration or relative worship. Our Opposites here tell us of two things necessary to

(m) 1 Cor. 5.
20.

(n) *genier.*
dis. cap. 3.
sect. 3.
O Rejoind.
pag. 296.

(p) *Cornel.*
a lapide
com. in Mal.
c. 11.

sect. 10.

the making up of Idolatry, neither of which is found in their kneeling. First, they say, except there be an intention in the worshipper, to adore the creature which is before his eyes, his kneeling before it is no Idolatry. *What shall I say, saith (q) Paybody? What need I say in this (q) part. 3. place, but to profess and likewise avouch, that we intend onely to worship the Lord our God, when we kneele in the act of receiving? we worship not the Bread and Wine, we intend not our adoring and kneeling unto them. Give us leave to avouch our sincerity in this matter, and it will take away the respect of Idolatry in Gods worship. Answ. I shewed before, that Paybody defendeth Dr Mortons his adoration, which he calleth relative from the Signeto Christ: yet let it be so, as here he pretendeth, that no adoration is intended to the Signe; will this save their kneeling from Idolatry? Nay then, the three Children should not have beene Idolaters, if they had kneeled before Nebuchadnezzars image, intending their worship to God only, and not to the Image. Our Opposites here, take the Nicodemites by the hand. But what saith (r) Calvine? Si isti boni sapientesque Sophiste, ibi tum fuissent, simplicitatem illorum trium servorum Dei irrisissent. Nam huiusmodi credo eos verbis objurgassent: miseri homines istud quidem * non est adorare, quum vos in rebus nullam fidem adhibetis: nulla est Idololatria nisi ubi est devotio, hoc est quedam animi ad idola colenda venerandaque adjunctio atque applicatio, &c. If Paybody had beene in Calvines place, he could not have called the Nicodemites Idolaters, forasmuch as they have no intention to worship the Popish Images, when they kneel and worship before them. Nay, the grossest Idolaters that ever were, shall by this doctrine be no Idolaters, and (s) Paul shall be censured for teaching that the Gentiles did worship Divells, since they did not intend to worship Divells. *Idololatrae nec olim in Paganismo intendebant, nec hodie in Papatu intendunt, Daemonibus offerre. Quid tum? Apostolus contrarium pronuntiat, quicquid illi intendant, saith (t) Pareus.**

The other thing which our kneelers require to the making up of Idolatry, is, that the creature before which we adore, be a passive object of the adoration; whereas (u) say they, the Sacramentall Elements are no manner of way the passive object of our adoration, but the active only of that adoration, which at the Sacrament is given to Christ, that is, such an Object and Signe as moves us upon the sight, or by the signification thereof, to lift up our hearts, and adore the onely Object of our faith, the Lord Iesus: such as the holy Word of God, his workes, and benefices are, by meditation and consideration whereof, we are moved and stirred up to adore him. *Answ. 1. That which he affirmeth is false, and out of one page of his owne booke I draw an Argument, which destroyeth it, thus: If the Sacramentall Elements, were onely the active object of their adoration who kneele before them in the receiving, then their reall presence should be but accidentall to the kneelers. But the reall presence of the Elements, in the act of receiving, is not accidentall to the kneelers, Ergo. The proposition I drawe from his owne words: We can*

H h h

nublar

(r) De fugiend. idola-
las. homil. 1.
* Homines
qui ex corpo-
ra & Spiritu
sunt constituti,
corpora co-
lunt magis
rationaliter: spi-
ritu forma-
liter, as lu-
mine saith
vpon
Deut. 12.
(s) 1 Cor.
10. 10.
(t) Com. in
illum locum.
Self. 11.

(u) Lindsey
ubi supra
pag. 81.

(x) *Ibid.*
pag. 92.

neither (saith x he) pray to God, nor thanke him nor praise him, but ever there must be, before the eyes of our minds at least, something of his Workes, Word, or Sacraments, if not before our externall senses. He confesseth it will be enough, that these active objects of worship, be before the eyes of our mindes, and that their reall presence before our external senses is not necessary, but accidental to us whose minds are by their meanes stirred up to worship. And so it is indeed. For *esse scibile* or *rememorativum* of an active object of adoration, is that which stirreth up the mind to worship, so that the reall presence of such an object is but accidental to the worshipper. The assumption I likewise draw

(y) *Ibid.*

out of the Bishops owne words. For (y) he saith, that we kneel before the Elements, *having them in our sight, or object to our senses, as ordinary Signes, meanes, and memorialls, to stirre us up, to worship, &c.* Now it we have them in our sight, and before our senses, for this purpose, that they may be meanes, signes, & memorialls to stirre us up to worship, then (sure) their beeing really before our senses, is not accidental

(z) *Of the lawf. of kneell. cap. 32. pag. 115.*

to us when we kneele. Since (x) Dr. Burgesse hath beene so dull and sottish, as to write that the Signes are but accidentally before the Communicants, when they receive, he is to be ignominiously exhibited, for making the Sacred Sacramentall Signes to bee no otherwise present, then the walls of the Church, the nailes and timber of the materiall Table whereupon the Elements are set, or any thing else accidentally before the Communicants. But, 2. put the case they did make the Elements

(a) *De rep. Eccl. lib. 7. cap. 12. num. 42.*

onely active objects of worship, when they kneel in the act of receiving them: What doe some Papists make more of their Images, when they worship before them? they hold, as (a) the Archbishop of Spalato noteth, that *Imago est medium duntaxat seu instrumentum quo exemplar occurrit suo honoratori, cultori, adoratori: imago excitat tantummodo memoriam, ut in exemplar feratur.* Will we have them to speake for themselves?

(b) *Com. 1. disp. 54. sect. 3.*

(b) Suarez will have *Imagines esse occasiones vel Signa excitantia hominem ad adorandum prototypa.* (c) Friar Pedro de Cabrera a Spaniard, taketh the opinion of Durand and his followers, to be this, That Images are adored onely improperly, because they put men in mind

() *See Dr. Vsser. answ. to the Jesu. chall. of Images pag. 499.*

of the persons represented by them: and he reasoneth against them, thus: If Images were onely to be worshipped by way of remembrance and recordation, because they make us remember the samplers, which we doe so worship, as if they had beene then present, It would follow that all creatures should be adored with the same adoration, wherewith we worship God: seeing all of them doe lead us unto the knowledge and remembrance of God. Where-

* *Aliud est by picturam a*

by it is evident * that in the opinion of Durand; and those who are of his minde, Images are but active objects of adoration. Lastly, durand; aliud whatsaith (d) Because the Iesuite? *Imago autem Christi non est occasio Idolop*

per pictura historiam, quid sit adorandum addiscere, saith Durand. Ration. lib. 1. tit. de pictur. (d) manual. lib. 3. cap. 2. quass. 5.

per pictura historiam, quid sit adorandum addiscere, saith Durand. Ration. lib. 1. tit. de pictur. (d) manual. lib. 3. cap. 2. quass. 5.

larrie apud nos Catholicos, quia non alium ob finem eam retinemus, quam ut nobis Christum Salvatorem, & beneficia ejus representet. More particularly, he will have the Image of Christ to be honoured for two reasons. 1. *Quia honor qui exhibetur Imagini redundat in eum cujus est Imago.* 2. *Quia illud in pretio haberi potest, quod per se revocat nobis in memoriam beneficia Dei, & est occasio ut pro eis accepti grati existamus.* At Imago Christi per se revocat nobis in memoriam beneficium nostræ Redemptionis, &c. That for this respect the Image of Christ is honoured, he confirmed by this simile. *Quia ob eandem causam apud nos in pretio ac honore sunt Sacra Biblia, itemque Festa Paschæ, Pentecostes, Nativitas, & Passio Christi.* What higher account is here made of Images then to be active Objects of Worship? for even whiles it is said, that the Honour done to the Image, resulteth to him whose Image it is, there is no Honour ascribed to the Image, as a Passive Object: but they who honour an Image for this respect, and with this meaning, have it onely for an Active Object which represents and calls to their minde the first samplar, as the (e) Archbishop of Spalato also (e) *ubi supra.* Neither the Papists onely, but some also of the very

Heathen Idolaters. (f) *Norunt in Imaginibus nihil Deitatis inesse, meras autem esse rerum absentium representationes, &c.* And what if neither Heathens, nor Papists had been of this Opinion, that Images are but Active Objects of worship? yet I have before observed, that the B. himselfe acknowledgeth, it were Idolatry to set before us an Image, as the Active Object of our Adoration: though the worship should be abstracted from the Image. (f) *Zanch. lib. 1. de vit. et cult. Oppos. Col. 510.*

Finally, to shut up this point, it is to be noted, that the using of the Sacramentall Elements as active objects of Worship onely, can not make kneeling before them in the receiving, to be no Idolatry? for then might we lawfully, & without Idolatry, kneel before every active object, which stirreth up our mindes to worship God. All the workes of God are such active objects, as the B. also resolveth in the words before cited. Yet may we not at the sight of every one of Gods workes, kneele downe and adore, whiles the eyes both of body and minde are fixed upon it, as the meanes and occasion which stirreth us up to worship God. The B. indeed holdeth we may: onely (g) he saith, this is not necessary, because when by the sight of the Creatures of God, we are moved privately to worship, our externall Gesture of Adoration is Arbitrary, and sometimes no Gesture at all is required. But in the ordinary Ministry, when the workes of God, or his benefits are propounded, or applied publicely, to stirre us up to worship in the Assemblies of the Church, then our Gesture ceaseth to be Arbitrary: for it must be such as is prescribed and received in the Church where we worship.

Ans. 1. He shuffeleth the point deceitfully, for when he speaks of being moved to worship at the sight of any Creature, he means of

inward worship, as is evident by these words, *sometime no Gesture at all is required*; but when he speaks of being moved to worship in the Assemblies of the Church, by the benedictes of God propounded publicly, (for example, by the blessed Sacrament,) then he means of outward worship, as is evident by his requiring necessarily a Gesture. He should have spoken of one kinde of worship in both cases, namely, of that which is outward, for of no other doe we dispute. When we are moved by the Sacrament to adore God in the act of receiving, this can be no other but that which is inward, and thus we adore God by Faith, Hope, and Love, though neither the heart be praying, nor the body kneeling. That which we deny (whereof himselfe could not be ignorant,) is, that the Sacramentall Elements may be to us, in the receiving, active objects of outward adoration? or because they move us to worship inwardly, that therefore we should adore outwardly. 2. Whereas he teacheth, that kneeling before any Creature, when thereby we are moved to worship privately, is lawfull, but kneeling before the Sacramentall Elements, when thereby we are moved to worship in the Assemblies of the Church, is necessary; that we may kneel there, but we must kneel here: he knew; or else he made himselfe ignorant, that both these should be denied by us. Why then did he not make them good? kneeling before those active objects, which stirre up our hearts to worship, if it be necessary in the Church, it must first be proven lawfull, both in the Church, and out of it. Now, if a man meeting his L. riding up the street upon his blake Horse, have his heart stirred up to worship God, by something which he seeth either in himselfe or his Horse, should fall downe and kneele before him, or his Horse, as the active object of his worship: I marvell, whether the B. would give the man leaveto kneele, and stand still as the active object, before the mans fences? As for us, wee holde; that we may not kneele before every Creature, which stirreth up our hearts to worship God, kneele I say, whiles the eyes both of body and minde are fastened upon it as the active object of our Adoration.

Scil. 13.

(h) ubi supra pag 69.

The fourth Reason, whereby I prove the kneeling in question, to be Idolatry, proceedeth thus. Kneeling in the act of receiving, for reverence to the Sacrament, is Idolatry. But the kneeling in question is such. Ergo. The Proposition is necessary. For if they exhibite Divine Adoration (such as their kneeling is confessed to be,) for reverence of the Sacrament, they doe not onely give, but also intend to give Divine Adoration to the same. This is so undeniable, that it dasheth (h) *B. Lindsey*, and makes him give a broad Confession, that it is Idolatry to kneele at the Sacrament, for reverence to the Elements. The Assumption I prove from the Confession of Formalists. King *Edwards* Booke of common Prayer teacheth, that kneeling at the Communion is enjoyned for this purpose, that

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the Sacrament might not be prophaned, but held in a reverent and holy estimation. So doth (i) *Dr. Mortone* tell us, that the reason wherefore the Church of England hath institute kneeling in the act of receiving the Sacrament, is, that thereby we might testify our due estimation of such holy Rites. (k) *Paybody* makes one of the respects of kneeling, to be the reverent handling and using of the Sacrament. The (l) *B. of Winchester* exclaimeth against such as doe not kneel, for not regarding the Table of the Lord, which hath ever been thought of all holies the most holy, and for denying reverence to the holy Symboles, and precious memorials of our greatest delivery, even that reverence which is given to Prayer. Where, by the way I observe, that, when we kneel at Prayer, it is not to give reverence to Prayer, but to God whom then most immediately we adore, so that kneeling for reverence of the Sacrament, receiveth no commendatio from kneeling at Prayer. The act of *Perth* about kneeling, when *B. Lindsey* had polished and refined it as well as he could, ordained us to kneele at the Sacrament, in due regard of so Divine a Mystery. And what think we is understood by this Mystery, for reverence whereof we are commanded to kneele? The (m) *B.* expoundeth this Mystery, to be the receiving of the body and blood of Christ. But here, he either meanes the spirituall receiving of the body and blood of Christ, or the Sacramentall. If the spirituall: why did not the Synod ordaine us to kneele in hearing the Gospell? for therein we receive spirituallly the body and blood of Christ, and that as truly and really as in the Sacrament. Whereupon the (n) *Archbishop of Armagh* sheweth, that the spirituall & inward feeding upon the body and blood of Christ, is to be found out of the Sacrament, and that diverse of the Fathers doe applie the sixth of *John*, to the hearing of the Word also; as *Clement Alexandrinus*, *Origen*, *Eusebius Caesariensis*, &c others. (o) *Basilius Magnus* likewise teacheth plainly, that we eate the flesh of Christ in his Word and Doctrine. This I am sure no man dare deny. The *B.* then must mean by this mystery, the Sacramentall receiving of the body and blood of Christ. Now, the Sacramentall receiving of the body and blood of Christ, is the receiving of the Sacramentall Signes of his body and blood. And as the (p) *Archbishop of Armagh* also observeth, the substance which is outwardly delivered in the Sacrament, is not really the body and blood of Christ. A gaine q he saith, that the Bread and Wine are not really the body and blood of Christ, but Figuratively and Sacramentally: thus he opposeth the Sacramentall presence of the body and blood of Christ, not onely to bodily, but also to Reall presence: and by just Analogy Sacramentall receiving of the body and blood of Christ, is not onely to be opposed to a receiving of his body and blood, into the hands and mowthes of our bodies, but likewise to the reall receiving of the same spirituallly into our

(i) *partic.*

def. cap. 3.

sect. 20.

(k) *part. 3.*

cap. 3. sect.

45.

(l) *Serm. on*

Luke 1. 74

p. 931.

(m) *ubi su-*

pra pag. 72.

73.

(n) *Ans. to*

the chall. of

the reall pres.

pag. 50. 51

(o) *Epist.*

141. ad Ce-

sariam.

(p) *ubi su-*

pra pag. 55.

(q) *ibid pag.*

61.

soules. It remaineth therefore, that kneeling in due regard of the Sacramentall receiving of the body and blood of Christ, must be expounded to be kneeling in reverence of the Sacramentall Signes of Christs body and blood. And so *Periis* Canon, and the Bishops Commentary upon it, fall in with the rest of those Formalists cited before, avouching and defending kneeling for reverence to the Sacrament.

Str. 14.

(r) *alt. Ann.*
pag. 809.

* *Ea (veneratio) potest esse etiam sine cultu*

saith Scaliger de subtil. ad Card. exere.

317. *dist. 3. (f) de sacram. confirm. cap. 13*

(i) *part. 3. cap. 3. sect. 50.*

(u) *Of the lawfull. of kneel. cap. 8.*

(x) *de rep. Eccl. lib. 5. cap. 6.*

num. 137 & lib. 7. cap. 12.

num. 48.

(y) *ubi supra pag. 70.*

(z) *ubi supra cap. 21.*

P. 73.

(i) *Cartiv. on 1 Cor. 11. sect. 18.*

(b) *de rep. Eccl. lib. 7. cap. 12. n.*

50.

Those who speake out more plainly then *Bishop Lindsey*, doe here object to us, that reverence is due to the Sacrament, and that wee our selves doe reverence it, when we sit uncovered at the receiving of it. But (r) *Didoclavius* doth well distinguish betwixt Veneration and Adoration, because in civility we use to be uncovered, even to inferiors and equals for the regard which we beare to them, yet doe we not worship them, as we worship the King on our knees. * As then, in civility there is a respect and reverence different from Adoration, so it is in Religion also. Yea (f) *Bellarmino* himselfe distinguisheth the reverence which is due to holy things from Adoration. (r) *Paybody*, and (u) *Dr. Burgesse* will by no means admit this distinction betwixt Veneration and Adoration. But since neither of them hath alledged any reason against it, I hope they will be weighed downe, by the Auctority of the (x) *Archbishop of Spalato*, and (y) the *Bishop of Edimburgh*, both of which agree to this distinction. So then, we give no Adoration at all to the Sacrament, because neither by any outward nor inward action, doe we performe any worship for the honour of the same. (z) *Burgesse* himselfe hath noted to us, that the first *Nicene Councell* exhorted, that men should not be *humiliter intenti* to the things before them. We neither submit our mindes, nor humble our bodies to the Sacrament, yet (a) doe we render to it Veneration, for as much as we esteeme highly of it, as a most holy thing, and medle reverently with it, without all contempt or unworthy usage. *Res profecto inanimata* saith the (b) *Archb. of Spalato*, *sint sacra quantum placet, alium honorem a nobis non merentur, nisi in sensu negativo*, as that they be not contemned, nor unworthily handled. If it be said, that we ought not to contemne the Word, yet hath it not that respect given to it, which the Sacrament hath, at which we are uncovered, so that this veneration given to the Sacrament, must be somewhat more then *non Prophanatio*: I answer, as honour in the Positive sence, so also in the Negative, hath various degrees: and according to the more or lesse immediate manifestation of Divine Ordinances to us, so ought the degrees of our Veneration to be intended or remitted; which is not so to be understood, as if one part of Gods sacred worship, were to be lesse contemned then another, (for none of Gods most Holy Ordinances, may be in any sorte contemned,) but that for the greater regarde of those things which are more immediately Divine, we

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are not in the usage of them, to take to our selves so much Scope and Liberty, as otherwise we may lawfully allow to our selves, in meddling with such things, as are not merely, but mixedly Divine, and which are not from God so immediately as the other, but more by the intervention of means. And thus a higher degree of Veneration is due to the Sacrament, then to the Word preached, not by raking ought from the Word, but by adding more respect to the Sacrament then the Word hath. The reason hereof is (c) given to be this, because when we come to the Sacrament, *nihil hic humanum, sed Divina omnia*, for Christs owne Words are, or at least should be spoken to us, when we receive the Sacrament, and the Elements also are by Christs owne Institution, holy Symboles of his blessed body and blood. Whereas the Word preached to us, is but mixedly and mediately Divine, and because of this intervention of the Ministry of men, and mixture of their conceptions with the holy Scriptures of God, we are bidden try the Spirits, and are required after the Example of the *Barcans* to search the Scriptures daily. whether these things which we heare preached, be so or not. Now we are not in like sorte to try the Elements, and the Words of the Institution, whether they be of God or not, because this is sure to all, who know out of Scripture the first Principles of the Oracles of God. The consideration hereof warneth us, that the Sacrament given according to Christs Institution, is more merely and immediately Divine then is the Word preached. But others (I heare) object, that if a man should uncover his Head at the sight of a Graven Image, we would account this to be an adoring of the Image; and why then shall not we call our uncovering at the Sacrament Adoration also? *Ans.* Though Veneration and Adoration be distinguished in holy things, to shew that Adoration given to them is Idolatry, but Veneration given to them is not Idolatry, yet in prophane things, such as Images are, Veneration given to them is Idolatry, as well as Adoration: and we are Idolaters for doing so much, as to respect and reverence them, as things sacred or holy. For as I touched before, and as (d) *Zanchius* evidenceth by sundry instances, Idolatry is committed, when more estimation is had of any thing, more dignity and excellency placed in it, and more regard had to it, then God alloweth, or then can stand with Gods revealed will. For a thing thus regarded, though it be not exalted, *ut Deus simpliciter*, yet it is set up, *sicquam Deus ex parte*.

Now finally, if the kneeling in question be not Idolatrously referred to the Sacrament, I demand, whereunto is it specially intended? we have heard the confession of some of our Opposites, (and those not of the smallest note,) avouching kneeling for reverence of the Sacrament. Neither can the Mistery spoken of in the Act of *Perth* (in due regard whereof, we are ordained to kneel,) be any other nor the

(c) *Dido-
clar. ubi su-
pra pag.
808.*

(d) *Lib. 1.
de viti. ext.
cult. oppos.
Col. 304.
305.*

Str. 15.

the Sacrament. Yet because B. *Lindsey*, and some of his kynd, who desire to hide the foule shape of their Idolatry, with the trimmest fairing they can; will not take with kneeling in reverence of the Sacrament: let them shew us, which is the object, which they doe specially adore, when they kneele in the receiving of the same, for this their kneeling at this time, ariseth from another respect, then that which they consider in other parts of Gods worship, 'et two of our

(c) *Serm. at* Prelats tell it out? The (c) Archbishop of *Sainctandrewes* would teach
Perth As- us out of *Mouline*, that we ought to adore the flesh of Iesus Christ in
semb. the Eucharist. The (f) B. of *Edinburgh* also, will have us to worship

(f) *ubi supra* the flesh and bloud of Christ in the Sacrament, because the huma-
pag. 142. nity of Christ is there present, beeing ever and every where joyned with the Divinity. But a twofold Idolatry may be here depren-
ded. 1. In that they worship the flesh and bloud of Christ. 2. In

that they worship the same in the Sacrament. As touching the first, albeit we may and should adore the man Christ with Divine worship, yet we may not adore his manhood, or his flesh and bloud. 1. Be-
cause though the man Christ be God, yet his manhood is not God,
and by consequence can not be honoured with Divine worship.

2. If adorability agree to the humanity of Christ, then may his hu-
manity help and save us: Idolaters are mockt by the spirit of God,
for worshipping things which can not helpe nor save them. But the
humanity of Christ, can not save us nor helpe us, because *omni actio*
est suppositi: whereas the humane nature of Christ is not *suppositum*.

3. None of those who defend the adoring of the humanity of Christ
with Divine worship, doe well and warrantably expresse their opi-
nion. First, some of the (g) Schoolmen have found no other respect,

(g) *Aquin.* wherefore the manhood of Christ can be said to be adored, except
3. q. 25. this, that the flesh of Christ is adored by him who adores the word
art. 2. incarnate, even as the Kings cloaths are adored by him who adores
the King. And thus they make the flesh of Christ to be adored onely

(h) *De rep. per accidens.* Ego vero, saith the (b) Archbishop of *Spalato*, *non puto à quo-*
Ecc. lib. 7. *quam regis vestimenta quibus est indutus, adorari.* And I pray, why doth
c. 12. v. 43. he that worshippes the King, worship his clothes, more then any
other thing which is about him, or beside him, perhaps a Hauke upon
his hand, or a litle dogge upon his knee? There is no more but the
Kings owne person, let by the worshipper to have any state in the

(i) *Franc. à* worship, and therefore no more worshipped by him. (i) Others devise
S. Clara ex- another respect wherefore the manhood of Christ may be said to be
pos. artis. worshipped, namely, that as Divine worship agrees onely to the
confess. Godhead, and not *personi Divini præcise sumptu. i. e. sub ratione formali*
Angl. art. *constitutiva personarum, quæ est relatio*: but onely as these relations *iden-*
28. *tificantiur* with the essence of the Godhead: so the manhood of Christ
is to be adored *non per se præcise, sed pro ut suppositatur à Deo.* I Answer,

if by *suppositatur* they meane, (as they must meane) that the manhood
is assu-

is assumed into the unity of the person of the Sonne of God, (for otherwise if they meane, that the manhood is made a person, they are Nestorians,) that which they say, can not warrant the worshipping of the manhood with Divine worship: because the manhood even after this assumption and hypostaticall union, & being considered by us as now assumed into this personall union, is still for all that, a creature & a distinct nature from the Godhead, (except we will be Eutychians;) so that it cannot yet be said to be worshipped with Divine worship. (k) Dr. Field layeth out a third way. For (k) Of the whiles he admitteth the phrase of the Lutherans, who say not only Church lib. concretively, that the man Christ is omnipresent, but the humanity 3. cap. 15. also; he forgeth a strange distinction. When we speake, saith he, of the humanity of Christ, sometimes we understand only that humane created essence of a man that was in him; sometimes all that, that is implied in the being of a man, as well subsistence as essence. By the same distinction would Field defend the attributing of the other Divine properties (and adorability among the rest) to the humane nature. But this distinction is no better, then if a man should say: by blacknesse sometimes we understand blacknesse, and sometimes whytenesse. Who ever confounded abstractum and Concretum, before that in Fields field they were made to stand for one? It is the Tenet of the Schoole, that though in God Concretion and abstractum differ not, because Deus and Deus are the same, yet in creatures (whereof the manhood of Christ, is one,) they are really differenced. For (l) Concretum significeth aliquid completum subsistens, and abstractum (such as humanity,) significeth something, non ut subsistens, sed in quo aliquid est, as whitenesse doth not signify that thing which is art. 1. white, but that whereby it is white. How comes it then, that Field makes humanity in the abstract to have a subsistence. (m) Antonius (m) Cent. Sadeel censures Turrianus, for saying that albedo cum pariete, idem est Flores. Tur. quia paries albus: his reason is, because albedo dicitur esse, non cum pariete, sed in pariete. An abstract is no more an abstract, if it have a Flores. 26. subsistence.

There is yet a fourth sence remaining, which is Augustines, and theirs who speake with him. His sentence which our Opposites cite for them, is, that it is sinne not to adore the flesh of Christ: howbeit very erroneously he groundeth that which he saith upon those words of the Psalme, worship as his footstool, taking this footstool to be the flesh of Christ: Yet that his meaning was better then his expression, & that he meant not that adoration should be given to the flesh of Christ, but to the Godhead, whose footstool the flesh is; it is plaine from those words which Burgesse (n) himselfe citeth out (n) Of the of him. To what soever earth, i. e. flesh of Christ, thou bowest and prostratest thy self: looke not on it as earth, i. e. as flesh, but looke at that kneel. cap. holy one whose footstool is it that thou dost adore, i. e. looke to the God. 23 p. 88. head

head of Christ, whose flesh thou dost adore in the mysteries. Wherefore if we would give any sound sence to their words, who say that the flesh of Christ is to be adored, we must note with (o) *A. Polanus*, that cum dicitur carnem Christi adorari: non est propria, sed figurata enunciatio; quia non adoratur proprie caro secundum se, quia creatura est, sed Deus in carne manifestatus, seu Deus carne vestitus. But two things I will here advertise my Reader of.

1. That though this forme of speaking, which saith that the flesh of Christ is to be adored, being thus expounded, receiveth a sound sence, yet the expression is very bad, and violence is done to the phrase, when such a meaning is drawne out of it. For how can we by the flesh of Christ understand his Godhead? the communion of properties, admitteth us to put the man Christ for God, but not his manhood. And (p) *Hooker* teacheth rightly, that by force of union, the properties of both natures (and by consequence, adorability, which is a propertie of the Divine nature,) are imputed to the person only, in whom they are, and not what belongeth to the one nature, really conveyed or translated into the other.

2. Yet our Kneelers who say they adore the flesh of Christ in the Sacrament, have no such Orthodox (though forced) meaning, whereby to expound themselves. For (q) *B. Lindsey* will have us in receiving the Sacrament, to bow our knees & adore the humanity of Christ, by reason of the personall union that it hath with the Godhead. Ergo, he meanes that we should, & may adore with Divine worship, that which is personally united with the Godhead. And what is that? not the Godhead sure: but the created nature of the manhood: (which not being God, but a creature only, can not without Idolatry be worshipped with Divine worship.) I conclude therefore, that by the flesh of Christ, which he will have to be adored in the Sacrament, he understands not the Godhead, as *Augustine* doth, but that created nature which is united with the Godhead.

But 2. as we have seene what is to be thought of worshipping the flesh of Christ; so let us next consider, what may be thought of worshipping his flesh in the Sacrament; for this was the other head which I proposed. Now, they who worship the flesh of Christ in the Sacrament, must either consider it, as present in the Sacrament, & in that respect to be there adored, because of the personall union of it with the Word, or else because of the Sacramental union of it with the outward Signe, which is a respect supervenient to that of the ubiquity of it in the person of the Word. First then, touching the former of those respects, the personall union of the flesh with the word, can neither inferre the presence of the flesh

(o) Synr.
l. 6. c. 16.
col. 125.

(p) Eccl.
pol. lib. 5.
f. 55.

(q) Vbi supra.

Seft.
XVI.

flesh in the Sacrament, to those who worthily receive; nor yet can it make any thing for the adoration of the flesh. Not the former; for in respect of the ubiquity of the flesh in the person of the word, it is ever and alike present with the Communicants, whether they receive worthily, or not, & with the Bread & Wine, whether they be consecrated to be signes of his body and blood or not. Therefore Divines rightly hold (r) *presentiam corporis Christi in cerna, non ab ubiquitate, sed a verbo Christi pendere*. Not the latter neither; for (as I have shewed already) notwithstanding of the personall union, yet the flesh of Christ remaineth a creature, and is not God, and so can not at all bee worshipped with Divine worship. And if his flesh could be at all so worshipped, * yet were there no reason for worshipping it in the Sacrament, (in respect of its personall union with the Word,) more then in all other actions, and at all other times. For ever and alwayes, is the flesh of Christ personally united with the Word, & in that respect present to us. There remaineth therefore nothing but that other respect of the Sacramentall union of the flesh of Christ with the Sacramentall Signe, which they can have for worshipping his flesh in the Sacrament. Whereas (s) B. Lindsey saith, *that it is no error, to beleve the spirituall powerfull & personall presence of Christs body at the Sacrament*, and in that respect to worship his flesh & blood there. He meanes (sure) some speciall respect, for which it may be said, that Christs body is present at the Sacrament, (so as it is not present out of the Sacrament,) and in that respect to be there adored. Now Christs body is spirituallly and powerfully present to us in the Word (as I shewed before,) yea as often as looking by faith upon his body broken, and blood shed for us, we receive the sense & assurance of the remission of our sinnes through his merites: and as for this personall presence of Christs body, which he speaketh of, I have shewed also, that the adoring of the flesh of Christ in the Sacrament, can not be inferred upon it; Wherefore he can tell us nothing, which may be thought to inferre the presence of Christs flesh in the Sacrament, and the adoration of it in that respect, save onely the Sacramentall union of it with the outward Signe. Now adoration in this respect & for this reason, must suppose the bodily presence of Christs flesh in the Sacrament. Whereupon (t) the Archb. of Spalato saith, that the Papiests adore the body of Christ in the Sacrament, onely because of the supposition of the bodily presence of it; and if they knew, that the true body of Christ is not under the species of the Bread and Wine, they would exhibite no adoration. And (u) elsewhere hee sheweth, that the mystery of the Eucharist can not make the manhood of Christ to be adored, *quia in pane corporalis Christi presentia non est*: implying, that if the flesh of Christ be adored in respect of the mystery of the

(r) *Zanch.*
rom. 8.
col. 511.

* *We adore*
Christ as
well in
the prea-
ching of
the Gospell
and Sacra-
ment of
Baptisme,
as in the
Sacrament
of the Sup-
per, saith
Cart-
wright on
1. Cor. 11.
sect. 18.

(s) *Vbi su-*
pra.

(t) *De rep.*
Ecd. lib. 7.
cap. 11.
num. 7.

(u) *Ostens.*
error. Fr.
Suarez.
cap. 2. n.

Eucharist, then must it be bodily present in the Signe, which is false; and hereupon hee gathereth truly, that it can not bee adored in respect of the mistery of the Eucharist.

(x) *Supra*
Sect. 13.

Further, it is to be remembered (which I have also before (x) noted out of Dr. *Vsber*) that the Sacramentall presence of the body of Christ, or that presence of it which is inferred upon the Sacramentall union which is betwixt it and the outward Signe, is not the reall or spirituall presence of it, (for in this manner, it is present to us out of the Sacrament, even as oft as by faith we apprehend it and the vertue thereof,) but it is figuratively only so called; the sense beeing this, that the body of Christ is present and given to us in the Sacrament, meaning by his body the Signe of his body. These things being so, whosoever worshippeth Christs body in the Eucharist, & that in respect of the Sacramentall presence of it in the same, can not choose but hold that Christs body is bodily and really under the species of the bread, and so fall into the Idolatry of bread-worship; or else (y) our Divines have not rightly convinced

(y) *Zanich.*
lib. 1. de
viti. ext.
cult. oppos.
col. 504.

(z) *Marc*
Ant. de
Dom. offi.
error Fr.
Suarez, c.
2. n. 23.

the Papists, as Idolatrous worshippers of the bread in the Eucharist, for as much as they attribute to it, that which it is not, nor hath not, to wit, that under the accidents thereof is contained substantially the true & living body of Christ, joyned and united to his Godhead. What can B. *Lindsey* now answer for himselfe, except he say with (z) one of his bretheren, that we should adore the flesh of Christ in the Sacrament, because *Corporali praesentia Christi, sed non modo corporali, comitatur Sacramentum Eucharistiae*: And Christ is there present *corporaliter, modo spirituali*? But this man contradicts himself miserably; For we had him a little before, acknowledging that *in pane, corporali Christi praesentia non est*. How shall we then reconcile him with himself? he would say that Christ is not bodily present in the Sacrament after a bodily manner; but he is bodily present after a spirituall manner. Why should I blot paper with such a vanity, which implyeth a contradiction, bodily and not bodily, spiritually and not spiritually?

Sect. 17.

The sixth and last Argument, whereby I prove the kneeling in question to be Idolatry, is taken from the nature & kind of the worship wherein it is used. For the receiving of the Sacrament being a mediate worship of God, wherein the Elements come between God & us, in such sort, that they belong to the substance of the worship, (for without the Elements, the Sacrament is not a Sacrament,) and withall are susceptible of coadoration, for as much as in the act of receiving, both our mindes, and our externall senses, are and should be fastened upon them: hereby we evince the Idolatry of kneeling in the receiving. For in every mediate worship, wherein some creature is purposely set betweene God & us to have state in the same, it

is idolatry to kneel before such a creature, whiles both our minds & senses are fastened upō it. Our Opposites have raked many things together, to infringe this Argument. First (a) they alledge the bowing of Gods people before the ark, the Temple, the holy Mountain, the Altar, the Bush, the Cloud, the Fire which came from heaven. *(a) Burg. of the law. of kneel. cap. 32. p. 113 Pay-body part. 3. cap. 3. Sect. 4. (b) Vbi supra. p. 94.*

Ans. 1. Where they have read that the people bowed before the Altar of God, I knowe not. (b) B. *Lindf.* indeed would prove from 2. *Chron.* 6. 12. 13, and *Mic.* 6. 6. that the people bowed before the Altar and the Offering. But the first of those places, speaks nothing of kneeling before the Altar, but only of kneeling before the Congregation, that is, in sight of the Congregation, And if *Solomon* had then kneeled before the Altar, yet the Altar had bene but occasionally and accidentally before him in his adoration, for to what end & use could he have purposely set the Altar before him, whiles he was kneeling and praying? The place of *Mirab* can not prove, that Gods people did kneel before the offerings at all, (for it speaks only of bowing before God,) farre lesse, that they kneeled before them in the very act of offering, and that with their minds and senses fixed upon them, as we kneel in the very act of receiving the Sacrament, and at that instant when our minds and senses are fastened upon the signes, that we may discern the things signified by them, for the exercising of our hearts in a thankfull meditation upon the Lords death. As for the other examples here alledged, God was immediately present, in and with the Arke, the Temple, the holy Mountaine, the Bush, the Cloud, and the Fire which came from Heaven, speaking and manifesting himself to his people by his owne immediate voice, and miraculous extraordinary presence: So that worshipping before these things had the same reason which makes (c) the 24 Elders in Heaven worship before the Throne. For in these things, God did immediately manifest his presence, as well as in heaven. Though there be a difference in the degrees of the immediate manifestation of his presence in Earth, and in Heaven, yet *magis & minus non variant speciem*. Now God is present in the Sacrament, not extraordinarily, but in the way of an ordinary dispensation, not immediately but mediately. They must therefore alledge some commendable examples of such a kneeling as we dispute about, in a mediate and ordinary worship, else they say nothing to the point.

Yet to no better purpose (d) they tell us, that when God spake, *Sect. 18. Abraham* fell on his face: And when the fire came downe at *Eljas* d. B. *Lindf.* prayen, the people fell on their faces. What is this to the purpose? *ubi supra, pag. 76.* And how shall kneeling in a mediate and ordinary worship, be warranted by kneeling in the hearing of Gods owne immediate voice, or in seeing the miraculous signes of his extraordinary presence?

Howbeit it can not be proved, neither, that the people fell on their faces in the very act of seeing the fire fall, (when their eyes and their mindes were fastened upon it,) but that after they had scene the miracle wrought, they so considered of it, as to fall downe and worship God.

(e) Ibid. pag. 91. But further, it is objected, (e) that a penitentiary kneels to God purposely before the Congregation, and with a respect to the Congregation, &c. When we come to our common Tables before we eat, either sitting with our heads discovered, or standing, or kneeling, we give thanks and blesse, with a respect to the meate, which is purposely set on Table, &c. The Pastor when he begins the holy action, hath the bread and the cup set before him, purposely upon the Table, and with respect to them, he gives thanks, &c.

Ans^r. Though a penitentiary kneele to God purposely in the presence and sight of the congregation, that he may make knowne to them his repentance for the sinne whereby he hath scandalized them; yet is the confessing of his sinne to God kneeling there upon his knees, a immediate worship, neither doth the Congregation come betwixt him and God, as belonging to the substance of this worship, for he kneeleth to God, as well, and maketh confession of his sinne, when the Congregation is not before him. But I suppose our kneelers themselves will confesse, that the Elements come so betwixt God and them, when they kneele, that they belong to the essence of the worship in hand, and that they would not, nor could not worship the flesh and blood of Christ in the Sacrament, if the Elements were not before them.

To be short, the case of a penitentiary standeth thus, that not in his kneeling *simpliciter*, but in his kneeling publikely and in sight of the Congregation, he setteth them before him, purposely, and with a respect to them: Whereas our kneelers doe kneele in such sort, that their kneeling *simpliciter*, and without an adjection or adjunct, hath a respect to the Elements purposely set before them, neither would they at all kneele, for that end and purpose for which they doe kneele, namely, (f) for worshipping the flesh and blood of Christ in the Sacrament, except the Elements were before the eyes both of their mindes and bodies; as the penitentiary doth kneele, for making confession of his sinne to God, when the Congregation is not before him.

(f) Vbi supra, sect. 15.

And if one would say, that in kneeling at the Sacrament he worshippeth not the flesh and blood of Christ, but the Lord his God only, yet is the same difference to be put betwixt his kneeling before the Elements, & the kneeling of a penitentiary before the Congregation: For the very kneeling it self (simply considered) before the Elements, respecteth them as then purposely set in our sight, that we may kneele before the: whereas in the case of the penitentiary,

it is

it is not his kneeling to confesse his sinne to God, which hath a respect to the Congregation as set in his sight for that purpose; But some circumstances of his kneeling only, to wit, *When?* At that time when the Congregation is assembled, And *where?* Publickly in sight of the Congregation. In regard of these circumstances, he hath the Congregation purposely in his sight, & so respecteth them; But in regard of the kneeling it self simply, the presence of the Congregation is but accidentall to him who kneeleth, & confesseth his sinne before God. As touching giving thanks before the meate set on our common Tables, though a man should doe it kneeling, yet this speaketh not home to the point now in controversy, except a man so kneele before his meate, that he have a religious respect to it, as a thing separated from a common use and made holy, and likewise have both his minde & his externall senses of seeing, touching, & tasting fastened upon it in the act of his kneeling. And if a man should thus kneele before his meate, he were an Idolater.

Lastly, giving thanks before the Elements of Bread & Wine, in the beginning of the holy action, is as farre from the purpose: For this giving of thanks, is an immediate worship of God, wherein we have our minds & senses not upon the Bread & Wine, as upon things which have a state in that worshippe of the Lords Supper, & belong to the substance of the same, (for the very consecration of them to this use, is but then *in fieri*;) but we worship God immediately by prayer and giving of thanks: Which is all otherwise in the act of receiving.

Moreover (g) it is objected out of *Levit. 9. 24. 2. Chron. 7. 30. Sect. XIX.*
Mic. 6. 6. 2 Chron. 29. 28. 29. 30. that all the people fell on their faces, before the legall Sacrifices, when the fire consumed the burnt-offering. (g) *Paybody part. 3.*

Whereunto it may be answered, that the fire which came from God, and consumed the burnt offerings, was one of the miraculous Signes of Gods extraordinary and immediate presence, (as I have said before,) and therefore kneeling before the same, hath nothing to doe with the present purpose. *Sect. 4.*

But if we will particularly consider all these places, we finde in the first two, that besides the fire, the glory of the Lord did also appeare in a more miraculous & extraordinary maner, *Levit. 9. 23. The glory of the Lord appeared to all the people. 2 Chron. 7. 1. 12. The glory of the Lord filled the house.* They are therefore running at random, who take hold of those places, to draw out of them the lawfulness of kneeling in a mediate and ordinary worship.

The place of *Micah* I have answered before: And here I adde, that though it could be proved from that place, (as it cannot,) that the people both bowed before the offerings, & that in the very act of offering, yet how shall it be proved, that in the act of their kneeling, they

they had the offerings purposely before them, and their minds & senses fixed upon them, in the very instant of their worshipping.

This I make clearer by the last place, 2. Chron. 29. out of which no more can be drawne, but that the people worshipped, while the Priests were yet offering the burnt-offering. Now the burnt-offering was but accidentally before the people in their worshipping, and only because it was offered at the same time when the song of the Lord was sung, *Vers. 27.* Such was the forwardnesse of zeale in restoring Religion, & in purging the Temple, that it admitted no stay, but eagerly prosecuted the worke, till it was perfected, therefore the thing was done suddenly, *Vers. 36.* Since then the Song and the Sacrifice were performed at the same time, we must note that the people worshipped at that time, not because of the Sacrifice which was a mediate worship, but because of the Song of the Lord, which was an immediat worship. Now we all commend kneeling in an immediat worship. But this can not content our Opposites, they will needs have it lawfull to kneel in the hearing of the Word, purposely and with a respect to the Word preached, (though this be a mediat worship only.) (b) Their warrants are taken out of *Exod. 4. 30. 31. Exod. 12. 27. 2 Chron. 10. 18. Matth. 17. 6.* From the first three places no more can be inferred, but that these hearers bowed their heads & worshipped, after that they had heard the Word of the Lord; Neither shall they ever warrant bowing and worshipping in the act of hearing.

(h) Paybo-
dy *ibid.*
Sect. 5.

In the fourth place we read, that the Disciples fell on their faces when they heard Gods owne immediat voice out of the Cloud: What maketh this for falling downe to worship at the hearing of the Word preached by men? How long shall our Opposites not distinguish betwixt mediate and immediat worship?

(i) 1d part.
2 cap. 1.
Sect. 7.

Lastly, (i) it is alledged, that God in his Word allowes not only kneeling at Prayer, but also at Circumcision, Passover, & Baptisme. The reason of this assertion, is given to be this, that a bodily gesture being necessary, God not determining man upon any one, leaves him at plaine liberty. *Ans* Whether we be left at plaine liberty in all things which being in the generall necessary, & are not particularly determined in Gods Word; it shall be treated of elsewhere in this Dispute. In the meane time, whatsoever liberty God leaves man in bodily gestures, he leaves him no liberty of an unlawfull and Idolatrous gesture, such as kneeling in the instant of receiving a Sacrament, when not only we have the outward Signe purposely before us, & our minds and senses fastened upon it, for discerning the signification thereof, & the Analogie betwixt it and the thing signified; but also looke upon it as an Image of Christ, or as a vicarious signe standing there in Christs stead. The Indifferency of such a gesture, in such a mediate worship, shoud have beene proved, before

before such a rule: (as this here given us for a reason,) had been applied to it.

But the kneelers would yet make more ado to us, and be still *Self. 20.* stirring if they can doe no more. Wherefore [k] one of our Doct- & *Dr. Forb. 2* tors Obje. 3th, that we lift up our eyes and our hands to heaven, and wor- & *Hesse Iren.* ship God, yet doe not worship the heaven: that a man going *lib. 1.* to bed, prayeth before his bed: that David offered the Sacrifices *cap. 1.* of thanksgiving, in the presence of all the people, *Psal. 116.* that Paul having taken bread gave thanks, before all them who were in the Ship *Act. 27. 35.* that the Israelits worshipped before Moses and Aaron, *Exod. 4. 31.* Hereupon [l] another Dr. harping on the same string, tells us, that when we kneel in the act of receiving the Sacrament, *We kneel no more to bread, then to the pulpit, when we joine our prayers with the ministers.* Oh, unworthy instances, and reproachfull to Doctours! All these things were and are accidentally present to the worshippers, and not purposely before them, nor respected, as having a religious state in the worship. What? doe we worship before the bread in the Sacrament, even as before a Pulpit, a bed, &c? Nay, graduate men should understand better what they speake off.

Another objection is, [m] that a man who is admitted to the office of a Pastor, and receiveth imposition of hands, kneeleth still on his knees, till the ordination be ended, the rest about him being standing or sitting.

Ans. Kneeling in receiving imposition of hands, which is joyned with prayer and invocation, hath nothing adoe with kneeling in a mediate worship, for in this case a man kneels, because of the immediate worship of invocation: But when there is no prayer, I suppose no man will kneel religiously, and with a religious respect to those persons or things which are before him, as there purposely in his sight, that before them he may adore, which is the kind of kneeling now in Question, or if any did so, there were more need to give him instruction then ordination.

It is further told us, that [n] he who is baptised, or he who offers him that is to be baptised, humbleth himself and prayeth that the baptism may be saving unto life eternall, yet worshippeth not the bap- *n D. Forb. ibid.* ten, nor the water. But how long shall simple ones love simplicity, or rather, scorers hate knowledge? Why is kneeling in the immediate worship of prayer, wherein our minds doe purposely respect no earthly thing, (but the [a] soule, [p] the heart, the hands, [q] the eyes, [r] the voice, all directed immediatly to Heaven,) paralleled with kneeling in the mediate worship of receiving the Sacrament, wherein we respect purposely the outward signe, which is then in our sight, that both our mindes and our externall senses may be fastened upon it. Our mindes by meditation, and attentive

con-

consideration of that which is signified, and of the representation thereof by the signe: Our senses by seeing, handling, breaking, tasting, eating, drinking. Thus we see that in all these examples alledged by our Opposites, there is nothing to prove the lawfullnesse of kneeling, in such a mediate worship, wherein something belonging to the substance of the worship comes between God and us, and is not accidentally but purposely before us, upon which also our minds and senses in the action of worship are fast fixed. Howbeit there is another respect, wherefore none of these examples can make ought for kneeling in the act of receiving the Sacrament, (which I have shewed before,) namely, that in the instant of receiving the Sacrament, the Elements are actually Images and vicarious Signes standing in Christs stead. But belike our kneelers have not satisfied themselves with the routing of these impertinent allegarions, which they have produced to prove the lawfullnesse of kneeling in a mediate worship, they have prepared another refuge for themselves, which had been needlesse, if they had not feared, that the former ground should faile them.

What then will they say next to us? Forsooth, that when they kneel in the act of receiving they are praying and praising, and worshipping God immediately. And if we would know what a man doeth then pray for, it is told us, [s] that he is praying and earnestly crying to God *ut eum faciat dignum convivam*. To us it seemes very strange how a man when he is actually a banqueter, and at the instant of his communicating, can be made in any other sort a banqueter, then he is, *for quicquid est, dum est non potest non esse*. Wherefore if a man in the instant of his receiving, be an unworthy banqueter, he cannot, at that instant, be made any other then he is.

The truth is, we can not lawfully be either praying or praising in the very act of receiving, because our hearts and mindes should then be exercised in meditating vpon Christs death; and the inestimable benefites which comes to us thereby. *1. Cor. 11. 24. Doe this in remembrance of me.*

This remembrance is described *vers. 26. Ye doe shew the Lords death*. Now one of the speciall wayes, whereby we remember Christ and so doe shew forth his death, is by private meditation vpon his death, as [s] *Pavens* resolveth.

This meditation is a speech of the soule to it self: and though it may stand with short ejaculations, which may and should have place in all our actions, yet can it not stand with an ordinary & continued prayer purposely conceived, as [s] *Bilindsey* would maintaine. For how can we orderly both speake to God by prayer, and to our selves by meditation at one instant of time? If therefore prayer be purposely, and orderly, conceived, it banisheth away meditation, which should be the soules exercise, in the receiving of the Sacrament.

ment. And by the contrary, if meditation be entertained, as it should be, it admitteth not prayer to have place at that time. For it is wel [x] said, that *Dum auribus, oculis, manibus, dentibus exterius, & Dido. auribus, oculis, manibus, dentibus fides interius occupatur, orationem Alt. Dam. continuum & durabilem, absque mentis divagatione ab opere precepto pag 803. & imperato, instruere non possumus.*

But let us heare, how the B. proveth that we should be praying & praising, in the act of receiving the Sacrament. *Whatsoever spirituall benefit [y] saith he, we should receive with a spirituall hunger & thirst, and with a spirituall appetite and desire after the grace and verue that is therein to salvation: The same we should receive with prayer, which is nothing else, but such an appetite and desire. But the body and blood of Christ is such a benefit, &c.* Sect. 23. *Vbi supra, p. 112*

Ans. 1. Why did he not prove his proposition? Thought he his bare assertion should suffice? Gods Word is a spirituall benefit, which we should receive with spirituall hunger and thirst, yet the B. will not say, that we should be praying all the while we are hearing and receiving it, for then could not our minds be attentive. His proposition therefore is false. For though prayer should goe before the receiving of such a spirituall benefit as the Word or the Sacrament, yet we should not pray in the act of receiving. For how can the heart attend by serious consideration, what we heare in the Word, or what is signified and given to us in the Sacrament, if in the actions of hearing the Word, and receiving the Sacrament, it should be elevated out of the world by prayer?

2. Why saith he, that prayer is nothing else but a Spirituall appetite or desire? He thought hereby to strengthen his proposition, but we deny all. [x] He said before, that every prayer is a meditation and here he saith, that prayer is nothing else but a spirituall desire. These are vnconth descriptions of Prayer. Prayer is not meditation, because meditation is a communing with our owne soules; Prayer a communing with God: Nor yet can it be said, that Prayer is nothing else; but a spirituall desire; for Prayer is the sending up of our desires to God, being put in order. *101.*

He speakes no better in proving that we should receive the Sacrament with thanksgiving. *Whatsoever benefit, saith he, we should receive by extolling and preaching, and magnifying and praising the inestimable worth and excellency thereof, the same we ought to receive with thanksgiving. But in the Sacrament we should receive the blood of Christ with extolling and preaching, &c.* The assumption he confirms by the words of our Saviour: *Do this in remembrance of me.* And by the words of S. Paul: *So oft as ye shall eate this Bread and drinke this Cup, ye shall declare, that is extoll, magnify, and praise the Lords death, till he come againe.* Sect. 24.

Ans. His assumption is false, neither can his proofs make it true. First, we remember. Christ in the act of receiving, by meditation, and not by praise.

2. We shew forth the Lords death in the act of receiving, by using the Signes and Symboles of his body broken and his blood shed for us, and by meditating vpon his death thereby represented.

3. We deny not that by praise we shew forth the Lords death also, but this is not in the act of receiving. It is to be marked with (a) *Paras*, that the shewing forth of the Lords death, must not be restricted to the act of receiving the Sacrament, because we doe also shew forth his death, by the preaching of the Gospell, and by private and publike celebration of it, yea by a perpetuall study of sanctification and thankfullnesse. So that the shewing forth of the Lords death, by extolling, preaching, magnifying and praising the same, according to the 23. *Sect. Of the Confession of faith*, to which his Argument hath reference, may not be expounded of the very act of receiving the Sacrament. Neither doe the words of the Institution refuse, but easily admit another shewing forth of the Lords death, then that which is in the very act of receiving. For the word is not *quando*, but *quoties*. It is only sayd, *as often as ye eat this bread and drinke this cup, ye doe shewe &c.* Which words can not be taken, only of the instant of eating and drinking.

Sect. 25. Now having so strongly proved the unlawfullnesse and Idolatry of kneeling in the act of receiving the holy Communion, let me adde, *corollary loco*, that the reader needs not to be moved with that which *B. Lindsey* in the taile of his dispute about the head of kneeling, offers at a dead lift, namely, the testimonies of some moderne Doctours.

For 1. What can humane testimony avale against such cleare truth? 2. We have moe testimonies of Divines against kneeling, then he hath for it. And here I perceive (b) *Dr. Morton* fearing we should come to good speed this way, would hold in our travel. *We are not ignorant*, saith he, *that many Protestants Authours are most frequent in condemning the gesture of Kneeling, at the receiving of the holy Communion.*

3. Testimonies against kneeling, are gathered out of those very same Divines whom the B. alleadgeth for it. (c) For *Didacelius* hath cleare testimonies against it, out of *Calvine*, *Beza*, and *Martyr*, whom yet the B. taketh to be for it.

Neither yet need we here, to be moved with (d) *D. Burgesse* his adventurous undertaking to prove, that in the most aunient times, before corruption of the Doctrine of the Sacrament beganne, the Sacrament was received with an adoring gesture.

He shoots short of his proofs, and hits not the marke. One place in *Tertullian de oratione*, he hammers upon: *Similiter de Stationum. Dic-*

a *Visu*
Pla.

b *Partic.*
def. cap. 3.
Sect. 38.

c *Alt. Dā.*
pag. 756.
782. 794.
Sect. 26.
d *Of the*
laus. of
kneel.
cap. 22.

Diebus non putant plerique sacrificiorum orationibus interveniendum quod statio solvenda sit accepto corpore Domini. Ergo devotum Deo obsequium Eucharistia resolvit, an magis Deo obligat? Nonne solennior erit statio tua, si & ad aram dei steteris? Accepto corpore Domini & reservato, utrumque saluum est, & participatio Sacrificij, & executio officij.

To these words the D. gives this sence; That many withdrew themselves, whē they came to the celebration of the Supper, because the body of our Lord, that is, the Sacramentall Bread, being taken of the Ministers hand, the station. i.e. standing must be dissolved and left: and because standing on those dayes might not be left (as they thought,) therefore they rather left the Sacrament on these dayes, thē they would breake the rule of standing on those dayes: therefore they forbore:

Which can have no reason but this, that taking the holy things at the Table standing, yet they used not to partake them. i.e. eate the Bread or drinke the Wine, in any other gesture, then what was on the Station dayes then forbidden, kneeling: And that *Tertullian* wil hes them to come, though they might not then kneele, and to take the Bread in publike, standing at the Table, and reserve it, and carry it away with them, and receive it at their owne howses, as they desired, kneeling.

Ansio. The D. by this glosse puts a weapon in our hands against himself, for if when they had taken the Bread of the Ministers hand, their standing was to be left and dissolved, and *Tertullian*, by commending to them another gesture in eating of the Bread, not standing; then whether vrgeth he that other gesture to be used in the publicke eating of the bread, or in the private? Not in the private: for his advice of reserving and eating it in private, commeth after, and is only put for a remedy or next best, in case they would not condescend to this course in publicke; *quod statio solvenda sit accepto corpore Domini.* Needs then, it must be understood of the publicke. Now, if in the publicke eating of the bread, Standing was to be left; Which gesture was to come in place of it? Not Kneeling.

For *1. Tertullian* saith [e]lselfewhere: *Diebus dominicis Ieiunare nefas e De coroducimus, vel de geniculis adorare: eadem immunitate a die Pasche ad Pentecosten usque gaudemus.*

2. The Dr. himselfe saith, that upon these Station-dayes, Kneeling was restrained, not only in prayer, but in all Divine service.

Wherefore if according to the Doctours glosse, the gesture of standing was left or dissolved; that gesture which had come in place of it, to be used in the partaking of the Sacrament, can hardly be imagined to have been any other nor sitting.

well, the D. hath unhappily raised this spirit, to disquiet himself: let him bethinke how to lay him againe. If he can not, I wil assay to make some help, and to lay him in this fashion. The station dayes were not the Lordsdayes, together with those so betwix Easter and Pentecost, (on which both fasting and kneeling were forbidden,) as the D. thinketh, but they were certaine set dayes of fasting. For they appointed the fourth and sixt day of the weeke, (that is wednesday and fryday.) for their Stations, as [f] *Tertullian* saith: whose words we may understand, by another place of [g] *Epiphanius*, who writeth that the Fast of the fourth, and the sixt day, was kept throughout all the Churches, and held to be an Apostolicall constitution. Howbeit herein they did erre: for to appoint a certaine time of fasting to be kept by the whole Church, agreeth not with Christian liberty, and wanteth the example of Christ and his Apostles, as [h] *Osiander* noteth. Alwayes we see, what was meant by Station dayes, to wit, their set dayes of 150. fasting, which were called Station dayes, by a speech borrowed from a military custome, as *Tertullian* teacheth. For as Souldiers kept those times and places, which were appointed for their watches, and fasted all the while they continued in these watches: so did Christians upon their station dayes, resort and meet in the place appointed, and there remained fasting till their station dissolved. The Dr. taketh upon him to confute those, who understand by the Station dayes set dayes of fasting. But all which he alledgeth to the contrary, is that he findeth somewhere in *Tertullian*, *Statio* and *Ieiunia* put for different things. Now this helpeth him not, except he could find that *Statio*, and *Stata Ieiunia* are put for different things. For no man taketh the Stations to have becom occasionall, but only set fasts. Touching the meaning then of the words alledged by the D. (to give him his owne reading of them, howbeit some read otherwise,) thus we take it. There were many who came not to the Sacrament upon the Station dayes, because (in their opin^o) the receiuing thereof should break the Station i.e. the service of the day, and that because it should breake their Fast, a principall duty of the same. *Tertullian* sheweth, they were in an error, because their partaking of the Sacrament should not breake their Station, but make it the more solemne and remarkable. But if they could not be drawne from that false persuation of theirs, that the Sacrament should breake their Fast, yet he wissheth them at least to come, and stand at the Table, and receive the Sacrament into their hands, and take it away to eate it after, (for permitting whereof he had no warrant,) So should they both partake the Sacrament, and also (according to their mind, and to their full contentment,) keep their Stations; which were often prorogated [i] till even, but ever and at least [k] till the ninth houre. Finally from this place, *ubi supra*, which the D. perverteth for kneeling, it appeareth that the gesture

f de Iejun.

cap. 2. &

14.

g Heref.

75.

h hist. ecel.

cent. 4. lib.

2 cap. 22.

p. 150.

i Magd.

cent. 3.

cap. 6. col.

135.

k Epiphan.

ubi supra.

or posture in receiving the Sacrament, used in that place, where Tertullian lived, was standing, because speaking of the receiving of the Sacrament, he saith, *fi. & ad aram Dei Stetern.*

As for the rest of the testimonies, [1] *D. Burgess* produceth out of the Fathers for kneeling, I need not insist upon them; For either they speake of the inward adoration of the heart, which we ought to direct unto Christ, when we receive the Sacrament, (and this none of us denieth,) or else they speake of adoring the Sacrament: where by the word *Adoration*, we may not understand any Divine worship, inward or outward, but a reverence of another nature, called *Veneration*. That this (which we denie not neither,) and no more is meant by the Fathers, when they speake of the adoration of the Sacrament. (m) *Antonius de Dominis* sheweth more copiously. And thus we have suffered the impetuous current of the Doctours audacious promises, backed with a verball discourse, to goe softly by us. *Quid dignum tanto tulit hic promissor hiatus*

Finally, if any be curious to know what gesture the auncient Church did use in the receiving of the Eucharist. To such I say, first of all, that [n] *Didoclauius* maintaineth; that which none of our Oppolites are able to infringe; namely, that no testimony can be produced which may evince, that ever kneeling was used before the time of *Honorius* the 3. neither is it lesse truly observed by the Authour of [o] the History of the *Waldenses*, that bowing of the knees before the Hostie, was then only enjoyed, when the opinion of transubstantiation got place.

Next I say, the auncient gesture, whereof we read most frequently, was standing. (p) *Chrysostome* complaining of few communicants, saith: *Frustra habetur quotidiana oblatio: Frustra stamus ad altare: nemo est qui simul parteciper.* (q) The Centurie-writers make out of *Dionysius Alexandrinus* his Epistle to *Xistus* Bishop of Rome, that the custome of the Church of Alexandria in receiving the Sacrament, was, *ut mensa assistent.* It is also noted by (r) *Hospinian*, that in the dayes of Tertullian, the Christians *stantes Sacramenta percipiebant.*

Thirdly, I say, since we all know, that the Primitive Christians did take the holy Communion, mixedly and together with their Love-Feasts, (s) imitation of Christ, who whileas he did eate his other Supper, did also institute the Eucharist. And since (as (t) it is observed from 1. Cor. 11. 21. 33.) there was a twofold abuse in the Church of Corinth: One in their Love-Feasts, whileas that which should have served for the knitting of the knot of love, was used to cut the cords thereof, in that every one (as him best liked) made choice of such as he would have to sit at Table with him (the other either not in

Seft. 27.
Vbi supra cap. 22
& 23.

m Rep.
Eccel. lib. 5.
cap. 6.

Seft. 28.
n Alt. Dñ.
p. 784.

o Lib. 1.
cap. 1.

p In Egb. 1
Serm. 3.
q Cent.
Magd. 3.
cap 6. col.
133.

r De Orig.
Templ.
lib. 2. cap.
28.
s Pareus in
1 Cor. 11.
21. &
Calb. ibid.
t Caruor.
11. Seft. 6

o Lib. 5.
cap. 22.

* Quia
Paulus habet
epulas sa-
cræm Can-
nam voca-
vit : Et
quia scri-
ptum est
apud Lu-
cam. Simi-
liter Gra-
licem post-
quam Can-
navit.

Quæ etiã
fuerunt ut
arbitror
causæ, cur
illi Egyp-
tij de qui-
bus loquitur
Socra-
tes Lib. 5.
priusquam
admis-
sæ ab-
derent
laute co-
narent,
satis Ca-
saubone.
Exerc. 16.
31.
x Conc.
Laod.
can. 28.

carried for, or shut out when they came, especially the Poore.) The
other abuse (pulled in by the former,) was, for that those which were
companions at one Table in the common Feast, communicated also in
the sacred, with the same separation, and severally from the rest of the
Church (and the poore especially,) which was in their former Ban-
quets.

Since also we read; that the same custome of joyning the Lords
Supper together with common Feasts continued long after. For (v)
Socrates reporteth, that the Egyptians adjoyning unto Alexandria;
together with the inhabitants of Theban, used to celebrate the Com-
munion upon the Sunday *, after this manner: When they had ban-
quetted, filled themselves with sundry delicate dishes in the evening af-
ter Service, they use to communicate. How then can any man thinke
that the gesture then used in the Lords Supper was any other, nor
the same which was used in the Love-Feast or common Supper?
And what was that, but the ordinary fashion of sitting at Table?
Since, the (x) Laodicean Canon which did discharge the Love-Feasts,
about the yeare 368, importeth no lesse, then that the gesture used
in them, was sitting. Non oportet in Basilicæ seu Ecclesiæ Agapen sa-
cere, & intus manducare, vel accubitus sternere. Now, if not only
Divines of our side, but Papists also put it out of doubt, that Christ
gave the Eucharist to his Apostles sitting, because being set downe to
the preceeding Supper, it is said, whiles they did eat, he took
bread, &c. (Of which things I am to speake afterward;) What doth
hinder us to gather in like maner, that for as much as those Primi-
tive Christians, did take the Lords Supper, whiles they did eat their
owne Love-Feasts, therefore they sat at the one as well as at the
other? And so I close with this collection. Whatsoever gesture in
proccesse of time, crept into the Lords Supper, otherwise the sitting of
it we may truly say, from the beginning it was not so.

CHAP. V.

*The first Argument against the Lawfulness of the
Ceremonies, taken from the mysticall and signi-
ficant nature of them.*

Sec. 1.

THAT mysticall significations are placed in the controverted Cere-
monies, and that they are ordained to be sacred Signes of Spirituall
mysterries, to teach Christians their duties; and to expresse such
holy and heavenly affections, dispositions, motions and desire, as are
and

and should be in them; it is confessed and avouched by our Opposites.

[1] *Saravia* holdeth that by the signe of the Crosse we profess our selves to be Christians. [2] *B. Morton* calleth the Crosse, a signe of constant profession of Christianity. (a) *Hooker* calleth it *Christ his marke*, applied unto that part, where basiffulness appeareth, in token that they which are Christians should be at no time ashamed of his ignominie. (b) *Dr. Burgesse* maintaineth the using of the Surplice, to signify the purenesse that ought to be in the Minister of God. *Paybody* will have Kneeling at the Lords Supper to be a signification of the humble and gratefull acknowledging of the benefites of Christ. The prayer which the English Service Booke appointeth *Bishops* to use, after the confirming of Children by the imposition of hands, avoucheth that Ceremony of confirmation for a signe whereby those children are certified of Gods favour and good will towards, them. In the generall, (d) Our Opposites defend that the Church hath power to ordaine such Ceremonies, as by admonishing men of their duty, and by expressing such spirituall and heavenly affections, dispositions, motions, or desires, as should be in men, doe thereby stirre them up to greater fervor & devotion.

But against the lawfullnesse of such mysticall and significant Ceremonies, thus we dispute, first, a cheif part of the nature of Sacraments is given unto those Ceremonies, when they are in this manner appointed to reach by their signification. This reason being alledged by the abridgment of the *Lincolne Ministers*, (e) *Paybody* answereth, that it is not a bare signification that makes a thing participate of the Sacraments nature, but such a signification as is Sacramentall, both in what is signified and how. *Ans. 1.* This is but to begge the question, for what other thing is alledged by us, but that a Sacramentall signification is placed in those Ceremonies we speake of? 2. What calls he a Sacramentall signification, if a mysticall resemblance and representation of some spirituall grace which God hath promised in his Word, be not it. And that such a signification as this is placed in the Ceremonies, I have already made it plaine; from the testimonies of our Opposites: This (sure) makes those Ceremonies, so to encroach upon the confines and precincts of the nature and quality of Sacraments, that they usurpe something more then any Rites which are not appointed by God himselfe can rightly doe. And if they be not Sacraments, yet saith [f] *Hooker*, they are *a Sacraments*. But in *Augustines* Dialect, they are not only as Sacraments, but they themselves are Sacraments. *Signa* (saith the Father) *cum ad res divinas pertinent Sacramenta appellantur*. Which Testimony so masters *Dr. Burgesse* that he breaketh out into this witlesse answer, [g] that the meaning of *Augustine* was to shew, that the name of Sacraments, belongeth properly to Divine things, and not to all Signes of holy things.

N fratri
anico
are. 17.
x Partic.
def. cap. 1.
sect. 6.
a Eccl. pol.
lib. 5. §. 65.
b Of the
lawf. of
kneel. cap.
17. p. 52.
c Apol. for
kneel. part.
3. cap. 2.
sect. 15.
d Sarav.
de divers.
grad. Mi-
nist. Evan.
cap. 24.
sect. 25.
Dr. Field
of the
Church lib
4. cap. 31.
p. 396.
Ans. do-
dem Rep.
Eccl. lib. 5.
cap. num.
48.
Sect. 2.
e Apol. part
3. cap. 2.
f Eccl. pol.
lib. 4. sect.
1.
g Ames.
fresh. sute
p. 223.

take, he would have said, *belongeth properly to the Signes of Divine things.*

And here, beside that which *Ames* hath said against him, I adde that these two things, 1. That this distinction can not be conceived, which the Dr. maketh betwixt the Signes of Divine things, and the Signes of Holy things.

2. That his other distinction can as little be conceived, which importeth that the name of Sacraments, *belongeth to Divine things properly, and to all Signes of Holy things improperly.*

Lastly, if we call to mind that which hath been evinced before, namely, that the Ceremonies are not only thought, to be mystically significant, for setting forth and expressing certaine spirituall graces, but also operative and available to the begetting of those graces in us, if not by the worke wrought, at least by the worke of the worker; for example that the Signe of the Crosse, is not only thought by our Opposites, to signify that at no time we should be ashamed of the ignominy of Christ, but is also esteemed (b) to be a meane to worke our preservation from shame, and a most effectual teacher, to avoid that which may deservedly procure shame: And that Bishopping is not only thought, to be a Signe for certifying young children of Gods favour, and good will towards them; but also an exhibitiv Signe, whereby (i) they receive strength against sinne and temptation, and are assisted in all vertue.

If these things, I say, we call to mind, it will be more manifest, that the Ceremonies are given out for sacred Signes of the verie same nature that Sacraments are off. For the Sacraments are called by Divines, commemorative, representative, and exhibitiv Signes; and such Signes are also the Ceremonies we have spoken of in the opinion of Formalites.

Mysticall and significant Ceremonies, (to proceed to a second reason) ordained by men, can be no other but meere delusions, and serve only to feed mens minds with vaine conceits. For to what other purpose doe *Signa instituta* serve, if it be not in the power of him who gives them institution, to give, or to worke that which is signified by them?

Now, it is not in the power of Prelats, nor of any man living, to give us these graces, or to worke them in us, which they will have to be signified by their Mysticall and Symbolicall Ceremonies. Wherefore [k] *Beza* saith well of such humane rites as are thought to be significant; *Quum nullas signis illis subsit, propterea quod unus Dei est promittere, & suis promissionibus sigillum suum opponere: consequitur omnia illa commenta, inanes esse larvas, & vana opinione miseros homines, illis propositis signis deludi.* [l] *D. Fulk* thinks he hath alledged enough against the significative and commemorative use of the Signe of the Crosse, when he hath said, that it is not ordained

h Supra
cap. 4.
sect. 4.

ibid, Sect.
5.

sect. 3.

k Antiib.
Papat. &
Christian.
art. II.
l On Luk.
24. 50.

of Christ nor taught by his Apostles: from which sort of reasoning it followeth, that all significant Signes which are not ordained of Christ, nor taught by his Apostles, must be vaine, false, and superstitious.

Thirdly, to introduce significant sacred Ceremonies into the Sect. 4. New testament, other then the holy Sacraments of Gods owne institution, were to reduce Iudaisme, and to impose vpon us againe the yoke of a Ceremoniall Law, which Christ hath taken off.

Upon this ground doth [m] *Amandus Polanius* reprehend the Popish *m Synt. Theol. lib. 9. cap. 38.* Cleargy, for that they would be distinguished from Laicks by their Priestly apparell, in their holy actions, especially in the Masse. *Ille vestium sacerdos alium distinctio & varietas, erat in veteri Testamento typica: Veritate autem exhibitā, quid amplius typos requirunt.*

Upon this ground also doth [n] *Perkins* condemne all humane significant Ceremonies. Ceremonies, saith he, are either of figure and signification, or of order. The first are abrogated at the coming of Christ, &c. *n Cem. on Gal. 3. 24.*

Upon the same ground doth [o] *Chemnitius* condemne them, *Quod o Exam. vera pratenditur, &c. But whereas, saith he, it is pretended that by part. 2. de those Rites of mens addition, many things are profitably signified, admonished, and taught: Hereto it may be answered, that figures doe properly belong to the Old Testament: but those things which Christ would have to be taught in the New Testament, he would have them delivered and propounded, not by shadowes, but by the light of the Word. And we have a promise of the efficacy of the Word, but not of figures invented by men.*

Vpon the same ground [p] *Iunius* findeth fault with Ceremonies used for signification. *Istu elementū mundi (& vocatur Col. 2.) Dominus & Servator noluit nec docuit, Ecclesiam suam informari.* *p Aminad. in Bell. de cult. sanct. cap. 5.*

Lastly, we will consider the purpose of Christ, whiles he said to the Pharises, [q] *The Law and the Prophets were vntill Iohn: from that time the Kingdome of God is preached.* He had in the Parable of the unjust Steward, and in the application of the same, spoken somewhat contemptibly of riches: Which when the Pharises heard, they derided him, and that for this pretended reason (as is evident from the answer which is returned unto them,) because the Law promises the worlds goods, as rewards and blessings to the people of God, that by the temporall things, which are set forth for types and shadowes of æternall things, they might be instructed, helped and ledde as it were by the hand, to the contemplation, desire and expectation of those heavenly and æternall things, which are not seene. Now, Christ did not only rip up the hypocrisy of their hearts, *Vers. 15.* but also gave a formall answer to their pretended reason, by shewing them how the Law is by him perfected, *Vers. 16.* yet not destroyed, *Vers. 17.* Then, will we observe how he teacheth, that the Law and the

q Luc. 16. 16.

Prophets are perfected, and so our point shall be plaine. *The Law and the Prophets were until John: i. e. they did typifie and prophesie, concerning the things of the Kingdome of God until John, for before that time the faithfull only saw those things as farre off, and by types, shaddowes, and figures, and the rudiments of the world were taught to know them; But from that time the Kingdome of God is preached. i. e. the people of God are no longer to be instructed concerning the things of the Kingdome of God, by outward Signes, or visible shaddowes and figure, but only by the plaine Word of the Gospell, for now the Kingdome of God ~~disappeareth~~, is not typified as before, but plainly preached, as a thing exhibited to us, and present with us. Thus we see, that to us, in the dayes of the Gospell, the word only is appointed, to teach the things belonging to the Kingdome of God.*

Señ. 5.

If any man reply, that though after the coming of Christ, we are liberate from the Iewish and typicall significant Ceremonies, yet ought we to embrace those Ceremonies, wherein the Church of the New Testament placeth some Spirituall signification.

I answer. 1. That which hath been said in this Argument, holdeth good against significant Ceremonies in generall. Otherwise when we reade of the abrogation of the Ceremoniall Law, we should only understand the abrogation of those particular ordinances, which Moses delivered to the Iewes, concerning the Ceremonies that were to endure to the coming of Christ; and so notwithstanding all this, the Church should still have power to set up new Ceremoniall Lawes in stead of the old, even which & how many she listeth.

r Ames
fresh suite
Pag. 266.

2. What can be answered to (r) that which the *Abridgement* propoundeth touching this matter? *It is much lesse Lawfull, (say those Ministers,) for man to bring significant Ceremonies into Gods worship, now, then it was under the Law. For God hath abrogated his owne (not only such as prefigured Christ, but such also as served by their signification, to teach morall duties,) so as now (without great sinne) none of them can be continued in the Church, no not for signification. Whereupon they inferre: If those Ceremonies which God himselfe ordained, to teach his Church by their signification, may not now be used, much lesse may those which man hath devised.*

Señ. 6.

Fourthly, sacred significant Ceremonies devised by man, are to be reckoned among those Images forbidden in the second commandment. (1) *Polanus* saith, that *omni figura illicita* is forbidden in the second Commandment. (2) The Professours of *Leyden* call

3 Synt.

Theol. lib.

6. cap. 10.

pag. 58. 59 (1) *Synop. pur. Theol. disp. 19. thes. 4.* (2) *Supra cap. 4. Señ. 9.*

call it *Imaginem quamlibet, sive mente conceptam, sive manu effictam.* I have shewed (v) else-where, that both in the writings of the Fathers

thers, and of Formalists themselves, Sacraments get the name of Images; and why then are not all significant and holy Ceremonies to be accounted Images? Now, the 2. Commandement forbiddeth Images made by the Lust of man (that I may use (x) *Dr. Eurgeffe* his phraſe,) therefore it forbiddeth alſo, all religious ſimilitudes, which are homogeneal unto them. This is the inference of the *Abridgement*; whereat (y) *Paybody* ſtarteſh, & replieth that the geſtures which the people of God uſed in circumciſion and Baptiſme, the renting of the garment uſed in humiliation and prayer *Exra. 9. 5. 2 Kings 22. 19. Jer. 36. 24.* liſting up the hands, kneeling with the knees, uncovering the head in the Sacrament, ſtanding and ſitting at the Sacrament; were and are ſignificant in worſhipping, yet are not forbidden by the 2. Commandement.

Anſw. There are three ſorts of Signes here to be diſtinguiſhed. 1. Naturall Signes: ſo ſmoake is a ſigne of fire, and the dawning of the day a ſigne of the riſing of the Sunne. 2. Customable ſignes, and ſo the uncovering of the head, which of old was a ſigne of preeminence, hath through cuſtome become a ſigne of ſubjection. 3. Voluntary ſignes, which are called *Signa inſtituta*; theſe are either Sacred or Civill. To appoint Sacred Signes of heavenly miſteries or ſpirituall graces, is Gods owne peculiar, and of this kynd are the holy Sacraments. Civill Signes for civill and morall uſes, may be and are commendably appointed by men, both in Church and Common-wealth, and thus the tolling of a Bell, is a ſigne given for aſſembling, and hath the ſame ſignification both in Eccleſiaſticall and Secular aſſemblings. Now, beſides the Sacred Signes of Gods owne inſtitution, we know that naturall Signes have alſo place in Divine worſhip; thus kneeling in time of Prayer ſignifieth the ſubmiſſion of our hearts & mindes, the liſting up of our eyes and hands, ſignifieth the elevation of our affections, the renting of the garments ſignified the renting of the heart by ſorrow, ſtanding with a religious reſpect to that which is before us, ſignifieth veneration or reverence, ſitting at table ſignifieth familiarity & fellowſhip. For which of you, (z) ſaith our Maſter, having a ſervant plowing or feeding cattell, will ſay unto him by and by, when he is come from the field, goe and ſit downe to meate. All theſe ſignes have their ſignifications from nature. And if it be ſaid that howbeit ſitting at our common-tables be a ſigne naturall, to ſignify familiarity amongſt us; yet nature hath not given ſuch a ſignification to ſitting at the Lords-Table; I anſwer, that ſitting is a naturall ſigne of familiarity, at what Table ſoever it be uſed. At the Heavenly Table in the Kingdome of Glory, familiarly is expreſſed and ſignified by ſitting *Math 8. 11.* Many ſhall come from the Eaſt and Weſt, and ſhall ſit downe with Abraham, &c. Much more then at the Spirituall Table in the Kingdome of Grace.

x Of the lawſ. of kneel. pag. 116.
y Apol. Part. 3. cap. 2.
z Scil. 4.

z Luc. 17. 7.

a Homil.
27. in 1.
Cor.

The difference betwixt other common tables, & the Lords Table, cōferre no more, but that with great humility we ought to addresse our selves unto it: yet still we are to make vse of our familiarity with Christ *ut tanquam in eodem toro accumbentes*, as saith [a] *Chrysostome*. Wherefore we doe not there so looke to Christ, in his Princely Throne and glorious Majesty, exalted farre above all principalities and powers, as to forget that he is our loving and kinde Banqueter, who hath admitted us to that familiar fellowship with him which is signified by our sitting at his table.

Secondly, customable Signes have likewise place in Divine Service, for so a man comming into one of our Churches, in time of publike Worship, if he see the hearers covered, he knowes by this cōtumeable signe, that Sermon is begunne.

Thirdly, civill or morall Signes instituted by men, for that common order and decency, which is, respect both in civill and sacred actions, have also place in the acts of Gods worship. Thus a Balen and a Lauer set before a Pulpit, are signes of Baptisme to be ministred: but common decencie teacheth us to make the same use of Basen and a Lauer in civility, which a minister maketh of them in the action of Baptising. All our Question is about Sacred Mysticall Signes. Every Signe of this kinde, which is not ordained of God, we referre to the Imagerie forbidden in the 2. Commaundement. So that in the tossing of this Argument *Paybody* is twise nought: neither hath he said ought, for evincing the lawfullnesse of sacred significant Ceremonies ordained of men, which we impugn.

Señ. 7.

Fifthly, the significancy and teaching office of mysticall Ceremonies invented by men, must be drawne under those Doctrines of men condemned in the Gospell. Wherefore was it that the diverse washings of the Pharises were rejected by Christ, as a vaine worship? Was it not, because they were appointed for Doctrines? In vaine, [b] saith he, *doe they worship me teaching for Doctrines, the Commaundements of men*.

b Mark. 7.
7.

c Camer.
pralect.
Tom. 3.
p. 37.

The diverse washings commaunded in the Law were foresignifying to the people, and for teaching them, what true and inward holinesse God required of them. Now, the Pharises when they multiplied their washings of Hands, of Cups and Pots, Brasen Vessells and Tables, had the same respect of significancy before their eyes. *Neque enim alio spectabant* (that I may use the words [c] of a Formalist) *quam ut se sanctitatis studiosos hoc externo ritu probarent*. Neither have we any warrant to thinke that they had another respect then this. But the error was in their addition to the Law, and in that they made their owne Ceremoniall washings, which were only the commaundements of men, to serve for Doctrines, Instructions and Significations. For those washings, as they were significant and taught what holinesse or cleannesse should be among the people

people of God, they are called by the name of worship: and as they were such significant Ceremonies as were only commanded by men, they are reckoned for vaine worship.

And further I demand, why are the *Colossians* (d) rebuked, for subjecting themselves to those ordinances, *Touch not, Taste not, Handle not?* We see that those ordinances were not bare commandments, but commandments vnder the coulour of Doctrines; To wit, as the law commanded a difference of meats, for signifying that holiness which God would have his people formed vnto: so these false teachers would have the same to be signified and taught by the difference of meats & abstinence, which they of themselves & without the commandment of God, had ordained.

Moreover, if we consider how that the Word of God is given vnto us, (e) for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished vnto all good works: It can not but be evident, how superfluously, how superstitiously, the office of sacred teaching and mysticall signification, is given to dumbe and lifelesse Ceremonies, ordained of men, and consequently how justly they are taxed as vaine worship. We hold therefore with the worthiest (f) of our Divines, *nullam Doctrinam, nullum sacrum signum debere inter pios admitti, nisi a Deo profecta esse constet.*

To these reasons, which I haue put in order against mens significant Ceremonies, I will adde a pretty History before I goe further.

(g) When the Superior of the Abbey of *Saint Andrewes* was disputing with *John Knox*, about the lawfullnesse of Ceremonies devised by the Church, to decore the Sacraments and other service of God: *Knox* answered, *The Church ought to doe nothing but in faith, and ought not to goe before, but is bound to follow the voice of the true Pastour.* The Superior replied, that every one of the Ceremonies hath a Godly signification, and therefore they both proceed from faith, and are done in faith. *Knox* replyeth, it is not enough, that man invent a Ceremony, and then give it a signification according to his pleasure; for so might the Ceremonies of the Gentiles and this day the Ceremonies of *Mahomet* be maintained. But if that any thing proceed from faith, it must have the Word of God for the assurance, &c. The Superior answereth; will ye bind us so strait, that we may doe nothing without the expresse Word of God: What and I aske drinke thinke ye that I sinne? and yet I haue not Gods Word for me.

Knox here telleth him, first, that if he should either eat or drinke without the assurance of Gods Word, he sinned; for saith not the Apostle, speaking even of meate and drinke, that the creatures are sanctified vnto men by the Word and Prayer? The Word is this: all things are cleane to the cleane: Now let me heare thus much of your Ceremonies, and I shall give you the argument?

But

But secondly, he tells him that he compared indiscreetly together Prophane things with Holy, and that the Question was not of meate and drinke, wherein the Kingdome of God consisteth not, but of matters of religion, and that we may not take the same freedom in the using of Christs Sacraments, that we may doe in eating and drinking, because Moses commanded, *all that the Lord thy God commandeth thee to doe, that doe thou to the Lord thy God; adde nothing to it, diminish nothing from it.* The Supprior now saith, that he was dry, and thereupon desireth the gray friar *Arbughill* to follow the Argument. But he was so pressed with the same, that he was confounded in himself, and the Supprior ashamed of him.

Dicite Io Paan, & Io bñ dicite paan.

Señ. 9.

As for the examples alledged by our Oppolutes out of Scripture, for Iustifying their significant Ceremonies; they have been by our Propugnors of Evangelicall simplicity, so often & so fully answered, that here I need doe no more but point at the. Of the days of *Purim*, and Feast of Dedication I am to speake afterward. In the meane while, our Opposites can not by these examples, strengthen themselves in this present Argument, except they could prove that the feast of Dedication was lawfully instituted, & that the dayes of *Purim* were appointed for a religious festivity, and that vpon no such extraordinary warrant as the Church hath not ever and allwayes. The rite which *Abraham* commanded his servant to vse, when he sware to him namely the putting of his hand vnder his thigh, *Gen. 24. 2.* maketh them as little help: for it was but a morall signe of that civill subiection, reverence, and fidelity, which Inferiors owe unto Superiors, according to the judgment of *Calvine*, *Iunius*, *Pareus*, and *Tremellius*, all vpon that place. That Altar which was built by the *Reubenites Gadites*, & halfe Tribe of *Manassch*, *Ios. 12.* had (as some thinke) not a religious, but a morall vse, and was not a sacred, but a civill signe to witnesse that those two Tribes and the halfe, were of the stocke and linage of *Israell*: which if it were once called in question, then, their feare (deducing the connexion of causes and consequents,) led them in end to forecast this issue, *In time to come, your children might speake vnto our children, saying, what have you to doe with the Lord God of Israell, for the Lord hath made Jordan a border betwixt vs and you, &c.* Therefore to prevent all apparent occasions of such doolfull events, they erected the patterne of the Lords

h Calv. in Altar, (h) ut vinculum sit fraternæ conjunctionis.
Ios. 22.

i Ibid.

And besides all this, there is nothing which can vrge vs to say, that the two Tribes and the halfe, did commendably, in the erecting of this Altar. [*i*] *Calvine* finds 2 faults in their proceeding. 1. In that they attempted such a notable & important innovation, without advising with their brethren of the other Tribes, & especially without enquiring the will of God by the high Priest, 2. Where as the Law of God

com-

commanded only to make one Altar, forasmuch as God would be worshipped only in one place; they did inordinately, scandalously, and with appearance of evil, erect another Altar, for every one who should looke upon it, could not but presently thinke, that they had forsaken the Law, and were setting up a strange and degenerate Rite. Whether also, that Altar which they set up for a patterne of the Lords Altar, was one of the Images forbidden in the 2. Commandement, I leave it to the Iudicious reader, to ruminate upon. But if one would gather from *vers. 33.* that the Priest, and the Princes, and the children of Israel, did allowe of that which the two Tribes and the halfe had done, because it is said, *the thing pleased the children of Israel, and the children of Israel blessed God; and did not intend to goe up against them in battell.*

I answer, the Hebrew text hath it thus. *And the word was good in the eyes of the children of Israel &c.* That is, the children of Israel blessed God, for the word which *Phinehas* and the ten Princes brought to them, because thereby they understood that the two Tribes and the halfe, had not turned away from following the Lord, nor made them an Altar for burnt offerings or Sacrifice; which was enough to make them (the nine Tribes and a halfe) desist from their purpose, of going up to warre against their bretheren, to shedde their blood. Again when *Phinehas* and the ten Princes say to the *Reubenites, Gadites*, and the halfe Tribe of *Manasseh*; this day we perceive that the Lord is amoug us, *because ye have not committed this trespass against the Lord, vers. 31.* they doe not exempt the from all prevarication; only they say signanter, *this trespass, to wit of turning away from the Lord, and building an Altar for Sacrifice, whereof they were accused.* Thus we see, that no approbation of that which the two Tribes and the halfe did, in erecting the Altar, can be drawne from the text.

But to proceed our Opposites alléedge for another example against us, a new Altar built by *Solomon* 1. *Kings. 8. 64.* In which place there is no such thing to be found, as a new Altar built by *Solomon*: but only that he sanctified the pavement of the inner Court, that the wholle Court might be as an Altar, necessity so requiring, because the Brazen Altar of the Lord was notable to containe so many Sacrifices, as then were offered. The building of Synagogs can make as litle against us.

For, 1. After the Tribes were settled in the land of promise, Synagogs were built, in the case of an urgent necessity, because all Israel could not come every Sabbath day, to the reading and expounding of the Law, in the place which God had chosen, that his Name might dwell there. what hath that case to doe with the addition of our unnecessary Ceremonies?

2. If Formalists will make any advantage of the building of Synagogus they must prove that they were founded, not upon the extraordinary warrant of Propbets, but upon that ordinary power which the Church retaineth still. As for the Love-feasts used in the primitive Church. 1. They had no religious-state in Divine worship, but were used only as morall signes of mutuall Charity.

(k) On. I.

Cor. II.

sect. 6.

(k) The *Rhemists* will have them called *Cana dominical*. But what saith *Gartwright* against them? We grant that there were such feasts used in times past, but they were called by the name of *agape* or Love-feasts, not by the name of the Lords Supper: neither could one without Sacriledge give so holy a name to a common Feast, which never had ground out of the Word, and which after for just cause was thrust out by the word of God. 2. If it be thought, that they were used as Sacred Signes of Christian Charity, because they were eaten in the Church. I answer, the eating of them in the Church is forbidden by (1) the Apostle. what? saith he, have

(l) I. Cor.

II. 22.

(m) com. in

illum lo-

cum.

ye not houses to eat and to drink in? or despise ye the Church of God? *Aperit vetat* saith (m) *Pareus*, *commestiones* in Ecclesia, quocunque fucopinantur. Vocabant *apenas* charitates: sed nihil minus erant. Erant schismatum sementa. Singule enim secta suas instituebant. And a little after. *Alique Ecclesia obtemperasse videntur.* Nam *Iustini* temporibus *Romana Ecclesia* *apenas* non habuit. Concerning the kisse of charity used in those times, 2. Cor. 13, 22. we say in like maner, that it was but a morall signe of that reconciliation, friendship, and amity, which shew it self as well at holy assemblies, as other meetings, in that kynd and courtisie, but with all chaste salutation, which was then in use.

Sect. II.

As for the vails wherewith the Apostle would have women covered whileas they were praying (that is in their hearts following the publike and common prayer) or prophecyng (that is singing. 1. Sam. 10. 10. 1. Chron. 25. 1.) they are worthy to be covered with shame as with a garment, who alleadge this example for sacred significant Ceremonies of humane Institution. This covering was a morall signe, for that comely and orderly distinction of men and women, which civill decency required in all their meetings: wherefore, that distinction of habits, which they used for decency and comelineffe in their common behaviour and conversation, the Apostle will have them, for the same decencie and comelineffe, still to retaine, in their holy Assemblies. And further the Apostle sheweth, that it is also a naturall signe, and that nature it self teacheth it: therefore he urgeth it both by the inferiority or subjection of the woman *vers. 3. 8. 9.* For covering was then a signe of subjection, and by the long haire which nature gives to a woman *vers. 15.* Where he would have the artificiall covering, to be fashioned in imitation of the naturall. What need we any more?

let

Let vs see natures institution, or the Apostles recommendation for the controverted Ceremonies, (as we have seen them for womens vails) and we yeeld the Argument.

Last of all, the signe of imposition of hands, helpeth not the cause of our Opposites, because it the example of Christ, and the Apostles, and their disciples, which our Ceremonies have not; yet we thinke not imposition of hands to be any sacred or mysticall signe, but only a morall, for designation of a person: let them who thinke more highly or honorably of it, looke to their Warrants.

Thus have I thought it enough to take a passing view of these objected instances, without marking narrowly all the impertinencies and fall hoods, which here we find in the reasoning of our Opposites. One word more, and so an end, (*n*) *D. Burgesse* would comprehend the significancy of sacred Ecclesiasticall Ceremonies, for stirring men up to the remembrance of some mysterie of piety or duty to God, under that edification which is required in things that concerne order and decency by all Divines.

Alas! what a sorie conceit is this? Divines indeed doe rightly require, that those alterable Circumstances of Divine worship, which are left to the determination of the Church, be so ordered and disposed, as they may be profitable to this edification. But this edification they speake of, is no other then that which is common to all our actions and speeches: are we not required to doe all things unto edifying, yea so to speak as that our speech may be profitable unto edifying? Now, such significations, as we have shewed to be given to the Ceremonies in Question, as namely, to certify a child of Gods favour and good will towards him; To betoken that at no time Christians should be ashamed of the ignominy of Christ; to signify the purenesse that ought to be in the Minister of God: To expresse the humble and gratefull acknowledgement of the benefites of Christ, &c. belong not to that edification; Which Diuines require in things prescribed by the Church concerning order and decency; except of every private and ordinary action, in the whole course of our conversation, we either deny that it should be done unto edifying, or else affirmethat it is a sacred significant Ceremony.

C H A P. VI.

That the lawfulnessse of the Ceremonies is falsely grounded upon the holy Scripture: where such places as are alleadged by our Opposites, either for all the Ceremonies in generall, or for any one of them in particular, are vindicated from them.

Sect. 1. **I**T remaineth now, to examine the warrants which our Opposites pretend for the lawfulnessse of the Ceremonies. But I perceive they know not well what ground to take hold on. For Instance whereof; (o) Hooker defendeth the lawfulnessse of Festivall dayes, by the law of nature. (p) D. Douname groundeth the lawfulnessse of them on the law of God, making the observation of the Sabbathis of rest (p) On appointed by the Church, such as the Feasts of Christs Nativity, Passion, &c. to be a duty commanded in the Law of God, and the not observing of them, to be a thing forbidden by the same Law. But (q) B. Lindsey proveth the lawfulness of those Holy dayes, from the power of the Church to make lawes in such matters. *As for the Lords of the day saith he, which hath succedd to the Jewish Sabbath, albeit God hath comanded to sanctify it, yet neither is the whole publike worship nor any part of it appropriated to that time, but lawfully the same may be performed upon any other convenient day of the weeks, of the moneth, or of the year, as the Church shall thinke expedient. Upon this ground Zanchius affirmed: Ecclesia Christi liberum esse quos velit preter dominicos dies sibi sanctificandos deligere. And by this warrant did the Primitive Church sanctify these five anniversary dayes of Christs Nativity, &c.*

Nay, let us observe, how one of them wavereth from himselfe, in seeking here some ground to rest upon. Paybody groundeth the lawfulnessse of kneeling at the Sacrament, on nature, *part. 2. cap. 4. Sect. 1.* On the act of Parliament, *part. 3. cap. 1. Sect. 31.* On an Ecclesiasticall Canon, *part. 3. cap. 1. Sect. 33.* On the Kings soveraigne authority, *part. 3. cap. 1. Sect. 36.* Yet againe he saith, that this kneeling is grounded upon the commandement of God, *part. 3. cap. 3. Sect. 11.*

Well. I see our Opposites sometimes warrant the lawfulnessse of the Ceremonies from the Law of God, sometimes from the Law of Man, and sometimes from the Law of Nature. But I will prove that the

the lawfullnesse of those Ceremonies we speake of, can neither be grounded upon the Law of God, nor the Law of Man, nor the Law of Nature, and by consequence that they are not lawfull at all: So that besides the answering of what our Opposites alleadge for the lawfullnesse of them, we shall have a new Argument to prove them unlawfull.

I beginne with the Law of God. And first, let us see what is alleadged from Scripture for the Ceremonies in generall: Then-after, let us looke over particulars. There is one place which they will have in mythologie to stand for the head of *Medusa*, and it they still object to us for all their Ceremonies: even that (r) the Apostle, (r) 1. Cor. 14. 40. *Let all things be done decently and in order*: What they have drawne out of this place, (s) D. Burgesse hath refined in this manner. He distinguisheth betwixt *præceptum & probatum*; and will have the contriverted Ceremonies to be allowed of God, though not commanded. And if wee would learne how these Ceremonies are allowed of God, (t) he gives us to understand, that it is by commanding the generall kynd to which these particulars doe belong. If we aske, what is this generall kynd commanded of God to which these Ceremonies doe belong? (v) He resolves us, that it is order and decency: And if further we demaund, how such Ceremonies as are instituted and used to stirre up men in respect of their signification unto the devoute remembrance of their duties to God, are in such an institution and use matters of meere order? As a Magisteriall Dictatour of *Quodlibets*, (x) he tells us, that they are matters of meere order *sensu largo*, in a large sence. But lastly, if we doubt where he readeth of any worship commanded in the generall, and not commanded but only allowed in the particular (y) he informeth us, that in the free-will-offerings, when a man was left at liberty to offer a Bullock, Goate, or Sheep at his pleasure, if he chose a Bullock to offer, that Sacrifice in that particular, was not commanded, but only allowed. What should I doe, but be *surdis contra absurdum*? Neverthelesse least this Iolly fellow thinke himself more Iolly then he is, I answer 1. How absurd a tenet is this which holdeth that there is some particular worship of God allowed and not commanded? What new Light is this which maketh all our divines to have been in the mist, who have acknowledged no worship of God, but that which God hath commanded? Who ever heard of commanded and allowed worship? As for the instances of the free-will-offerings, (z) Ames hath answered sufficiently, *that though the particulars were not nor could not be determined, by a distinct rule in generall, yet they were determined by the circumstances, as our Divines are wont to answer the Papists, about their Vowes, Counsels, Supererogations*: NOT BY A GENERALL LAW, BUT BY CONCVRRENCE OF CIRCUMSTANCES.

Sect. 2.

(r) 1. Cor.

14. 40.

(s) Of the

lawf. of

kneel.

pag. 3.

(t) Ibid.

pag. 11.

(v) Ibid.

pag. 4.

(x) Ibid.

pag. 14.

(y) Ibid.

pag. 6. 7.

(z) Fresh

sire, pag.

153.

So Deut. 16. 10. Moses sheweth that the freest offerings were to be according as God had blessed them; From whence it followeth, it had been sinne for any Israelite, whom God had plentifully blessed, to offer a paire of Pigeons in stead of a Bullock or two, upon his owne meere pleasure. Where that proportion was observed, the choice of a Goate before a Sheep, or a Sheep before a Goate was no small worship.

Sect. 3.

a De effect.
Sacr. lib. 2
cap. 31.

2. How will D. Burgesse make it appeare, that the English Ceremonies doe belong to that order and decency, which is comanded. (a) Bellarmine would have all the Ceremonies of the Church of Rome comprehended vnder order and decency, and therefore warranteth them by that Præcept of the Apostle. Let all things be done decently and in order. The one shall as soone prove his poynt as the other, and that shall be never.

For 1. The Apostle only commands that each action and Ceremony of Gods worship be decently and orderly performed, but gives us no leave to excogitate or devise new Ceremonies, which have not been instituted before. He hath spoken in that Chapter of assembling in the Church, Prophecying and Preaching, Praying & Praising there.

Now let all these things, and every other action of Gods worship Ceremonies and all be done decently and in order. Licet ergo, Paulus, &c. Albeit therefore saith (b) Iob. Bastwick, Paul hath committed to the Church, the judging both of decency and order, yet hat he not graunted any liberty of such mysticall Ceremonies, as by their more inward signification doe teach the duty of piety: For since the whole liberty of the Church in the matter of Divine worship, is exercised only in order and decency; it followeth that they doe impudently scorne both God and the Scriptures, who doe extend this liberty to greater things, and such as are placed above us. Most certaine it is, that Christ the Doctour of the Church hath by his owne written, and sealed Word, abundantly expounded unto us the will of God; neither is there further need of any Ceremonies, which by a secret vertue may instruct us: neither is it lesse evident, that order consisteth not in the institution, or use of new things, but only in the right placing of things which have been instituted before. Decency, saith (c) Baldwine, is opposed to levitic, and order to confusion. Spectat autem hic ordo potissimum ad Ritum Ecclesia in officijs Sacris in quibus nullum debet esse scandalum, nulla confusio.

e De cas.
confc. lib.
4. cap. 11.

Then,

Then, in his Judgment, order is not to the Rites of the Church a generall kynd, but only a concomitant circumstance; neither are the Rites of the Church comprehended under order, as particulars under the generall kynd to which they belong, but order belongeth to the Rites of the Church, as an adjunct to the Subject. And I pray, must not the Rites of the Church be managed with decency and order? If so; then must our Opposites either say, that order is managed with order, which is to speake nonsense, or else that the Rites of the Church are not comprehended under order. But if not: then it followeth that the Rites of the Church are to be managed with levity; confusion, and scandall, for every action that is not done indecently and in order, must needs be done scandalously and confusedly. 2. Order and decency, whether taken *large*, or *stricto sensu*, allwayes signify such a thing as ought to be in all humane actions, as well civill as sacred; for will any man say that the civill actions of men are not to be done decently and in order? [d] The directions of order and decency, are not (we see) (d) *Ames. propria religionis*. But as (e) *Balduine* sheweth out Gregory Nazianzen, order is in all other things, as well as is in the Church. Wherefore sacred significant Ceremonies shall never be warranted, by the precept of order and decency, which have place no lesse in civility then in religion. (e) *Vbi supra.*

Now to the particulars. And first, that which Christ did Marth. 19. 13. 15. can not commend unto us the Bishopping, or confirmation of children by prayer and imposition of hands. For as (f) *Maldonat* saith rightly, *Habere orum consuetudinem fuisse, ut qui maiores erant & aliqua pollebant divina gratia, manuum impositione inferioribus benedicerent, constat ex Gen. 48. 14. 15. hac ergo ratione adducti parentes, Infantes ad Christum afferebant, ut impositione manibus illis benediceret.* And as touching this blessing of children and imposition of hands upon them, saith (g) *Cartwright*, it is peculiar unto our Saviour Christ: used neither by his disciples, nor his Apostles, either before or after his Ascension. Wherunto maketh that the Children being brought, that he should pray over them, he did not pray for them; but blessed them, that is to say commended them to be blessed, thereby to shew his Divine power. These being also yet Infants, and in their swathing cloutes, as by the Word which the Evangelist useth, and as by our Saviour Christ taking them into his armes, doth appeare; being also in all likelihood unbaptised. Last of all, their confirmation is a notable derogation unto the holy Sacrament of Baptisme, not alone in that it presumeth

the sealing of that which was sealed sufficiently by it: but also in that both by assenuration of words; and by speciality of the Minister that giveth it, it is even preferred unto it.

Sect. 5.

(b) Psal.

95.6.

The act of Perth about kneeling, would draw some commendation to this Ceremony, from those words of the (b) Psalme, O come let us worship and bow downe. let us kneele before the Lord our maker. Which is as if one should argue thus. We may worship before the lord. Ergo before a creature. We may kneele in an immediate worship of God, Ergo in a mediate. For who seeth not, that the kneeling there spoken of, is a kneeling in the action of solemne praise, and Ioyfull noise of singing unto the Lord? I wish you, my Masters, more sober spirits, that ye may feare to take Gods name in vaine, even his word which he hath magnified above all his name. (c) Dr. Forbess goeth about to warrant

(c) Iren.

lib. 1. cap.

7.6.7.

private Baptisme, by Philips baptising the Eunuch, there being no greater company present, so farre as we can gather from the narration of Luke, Act. 8. As lykwise by Paul and Silas their baptising the Goaler and all his, in his owne private house, Act. 16. Touching the first of those places, we answer. 1. How thinks he that a man of so great auctority and charge, was alone in his Iourney? we suppose a great man travelling in a charret, must have some number of attendants, especially having come to a solemne worship at Ierusalem. 2. What Philip then did, the extraordinary direction of the Spirit guided him unto it, Vers. 29. 39. As to the other place, there was in that time of persecution no liberty for Christians to meet together in Temples and publike places as now there is. Wherefore the example of Paul and Silas doth prove the lawfulness of the like deed in the like case.

Sect. 6.

(d) Eccles.

Pol. lib. 5.

S. 65.

(d) Hooker muttereth some such matter, as a commendation of the Signe of the Crosse, from these two places, Ezech. 9. 4 Revel. 7. 3. alledging that because in the forehead nothing is more plaine to be seene then the feare of contumely and disgrace; therefore the Scripture describeth them marked of God in the forehead, whom his mercy hath undertaken to keep from small confusion and shame.

(e) De l-

mag. sanct.

cap. 29.

(e) Bellarmine alledgeth for the Crosse the same two places. But for answer to the first, we say that neither the signe whereof we read in that place, nor yet the use of it can make ought for them. As for the signe itselfe. Albeit the Ancients did interpret this signe of the

(f) Ccm. in

illum lo-

cum.

letter Tau, to have been the signe of the Crosse, yet saith (f) Junius, Bona illorum venia; T quidem Græcorum, latinorumque masculinum, crucis quodammodo signum videtur effingere, verum hoc ad litteram Hebræorum Tau non potest pertinere. Deinde ne ipsum quidem Græcorum latinorumque T, formam Crucis que apud veteres in usu erat quum sumebantur supplicia, representat.

Where-

Whereupon dissenting from the Auncients, he delivers his owne Judgement, that *Tau* in this place is taken *Techniques*, for that signe or marke of the letter wherewith the Lord commanded to marke the elect for their safety and preservation. And so there was no mistery to be sought in that letter more then in any other. As for the use of that marke, wherewith the elect in *Jerusalem* were at that time sealed, it was only for distinction and separation. It had the same use which that sprinkling of the posts of the doores had, *Exod.* 12. 7. only the foreheads of men and women, and not the posts of doores were here marked, because only the remnant according to election, and not whole families promiscuously were at this time to be spared, as *Iunius* noteth.

But the use of the signe of the Crosse pretended by Formalists, is not to separate us in the time of Iudgement, but to teach that at no time we ought to be ashamed of the ignominy of Christ.

Shortly, the signe wherewith they in *Jerusalem* were marked, was for preservation from Iudgement; but the signe of the Crosse is used for preservation from sinne. Thus we see, that neither the signe nor the use of it, had any affinity with the Crosse. Now, the surest interpretation of that place *Ezech.* 9. 4. is to take *Tau* for an appellative nounce, signifying generally and indefinitely a *Marke* or a *Signe*, so that there is no make determined by this word: only there was a commandement given to set a certaine marke, some signe or other, upon the foreheads of the elect. So have our English Translatours taken the place.

This exposition is confessed by (g) *Gasper Sanctius*, to be followed almost by all the Hebrew masters, and by the most Auncient Interpreters, to wit, the *Septuagints*, *Aquila*, and *Symachus*. The word beareth this glosse, even according to the confession of those, who expound it otherwise in this place, to wit, for an Image or representation of the Crosse. *Tau* saith (h) *Sanctius commune nomen est, quod signum indefinite significat*. *Tau* is expounded by *Belarmine*, to signify *Signum* or *Terminus*. Well then: our Adversaries themselves can say nothing against our interpretation of the word *Tau*. We have also *Buxtorf* for us, who in his Hebrew Lexicon, turneth *Tau* to be *Signum*, and for this signification he citeth both this place *Ezech.* 9. 4. and *Iob.* 31. 35. *Tau* signum meum.

Lastly, if *Tau* be not put for a common appellative nounce signifying a marke or signe, but for the figure or character of the letter *Tau* as an Image of the Crosse, by all likelihood this character only should have been put in the Hebrew text, and not the nounce fully written; *Vehisboitha tau, and marke a marke*. As to the other place, *Revel.* 7. 3. (i) *Pareus* observeth, that there is no figure or forme of any signe there expressed, and he thinks that seale was not outward and visible, but the same whereof we read *2. Tim.* 2. 19. and *Revel.* 14. 1. *locum*.

Which can not be interpreted *de signo transeunte: nam Christianum*
k Animad. semper nomen filij & patris in fronte oportet gerere, saith (k) Lu-
ad Bell. de nius.

imag. sancti D. Fulk on Revel. 7. 3. saith, that the signe here spoken of is proper to
cap. 29. Gods elect, therefore not the signe of the Crosse, which many repro-
 bates have received.

Sect. 7. (l) B. Andrewes will have the feast of Easter drawne from that
1 Sermon on place 1. Cor. 5. 8. Where he saith, there is not only a warrant, but an
that place. order for the keeping of it, and he will have it out of doubt, that this
 feast is of Apostolicall institution, because after the times of the
 Apostles, when there was a contention about the maner of keeping
 Easter, it was agreed vpon by all, that it should be kept, and when
 the one side alleadged for them St. Iohn, and the other S. Peter, it was
 acknowledged by both, that the feast was Apostolicall.

I answer, the Testimony of Socrates deserveth more credit then
 the Bishops naked conclusion.

m Lib. 5. I am of opinion saith (m) Socrates, that as many other things
cap. 12. crept in of custome in sundry places, so the Feast of Easter to have pre-
 vailed among all people of a certaine private custome & observation.

But whereas B. Lindsey in defence of B. Andrewes, replyeth that
 Socrates poundeth this for his owne opinion only.

I answer, that Socrates in that Chapter proveth his opinion from
 the verie same ground, which B. Andrewes wresteth, to prove that this
 Feast is Apostolicall. For whileas in that hot controversy about the
 keeping of Easter, they of the East alleadged Iohn the Apostle for
 their Author, and they of the west alleadged Peter & Paul for them-
 selves; Yet (saith Socrates, there is none that can shew in writing any
 testimony of theirs, for confirmation, and prooffe of their custome. And
 hereby I doe gather, that the celebration of the Feast of Easter, came
 up more of custome then by any Law or Canon.

Sect. 7. Douname (as I touched before) alleadgeth the fourth commande-
n In Epist. ment for holy dayes of the Churches institution. But (n) D. Bastwick
ad quenda alleadgeth more truly the fourth commandemēt against them, Six
quis a re- dayes shalt thou labour. This Argument I have made good else-
form. re- where, so that now I need not insist vpon it. There are further two
lig. ad Pa- examples alleadged against us, for holy dayes, out of Esther 9. 17. 18.
pism. defe- 17. 28. and Jo. 10. 22.

VWhereunto we answer. 1. That both those feasts were appointed
 to be kept with the consent of the whole Congregation of Israel,
 and body of the people, as is plaine from Esther. 9. 11. & 1. Maccab.
 4. 59: therefore they have no shew of making ought for such feasts
 as ours, which are tyrannically urged upon such as in their con-
 sciences doe condemne them.

2. It appears, that the dayes of *Purim* were only appointed to be dayes of civill mirth and gladnesse, such as are in use with us, when we set out bone-fires, and other tokens of civill joy for some memorable benefite which the Kingdome or Common-wealth hath received. For they are not called the holy dayes of *Purim*, but simply the dayes of *Purim*, a day of feasting and of sending portions one to another, *Ester. 9. 19. 22.* no word of any worship of God on those dayes. And whereas it seemeth to (a) *B. Lindsey*, that those dayes were holy, because of that rest which was observed upon them: He must know that the text interpreteth itself, and it is evident from *Vers. 16.* and *22.* that this rest was not a rest from labour, for vvaiting upon the vvorshipping of God, but only a rest from their enemies.

But *B. Andrewes* goeth about to prove by six reasons, that the dayes of *Purim* were holy dayes, and not dayes of civill joy and Solemnity only.

First, saith he, it is plaine by *Vers. 31.* they tooke it in *animas*, upon their soules, a soule-matter they made of it: there needs no soule for *seria* or *festum*, play or feasting. They bound themselves *super animas suas*, which is more then upon themselves, & would not have been put in the margent, but stood in the text: thus he reprehendeth the English Translatours, as you may perceive.

Ans. The *B.* could not be ignorant that *nephesh* signifyeth corpus animatum, as well as *anima*, and that the Hebrewes doe not allwayes put this word for our soules, but verie often for our selves. So *Psal. 7. 2.* and *Psal. 49. 3.* vve read *naphshi*: my soule: for me; and *Psal. 44. 25.* *naphsbenu*: our soule: for we; and *Gen. 46. 26. col-nephesh*: omnes *anima*: for omnes *homines*.

Vvhat have we any further need of Testimonies. Six hundreth such are in the holy text. And in this place *Esth. 9. 31.* vvhat can be more plaine, then that *ngbal-naphscham*: vpon their soule: is put for *ngbalehem*: vpon themselves, especially since *ngbalehem* is found to the same purpose both in *Vers. 27.* and *31.*

If we will make the text agree well with itself, how can we but take both these for one? But proceed we with the Bishop. Secondly, saith he, the bond of it reacheth to all that *religioni eorum voluerunt copulari vers. 27.* then, a matter of religion it was, had reference to that: what need any Ioyning in religion for a matter of good fellowship?

Ans. there is no word in the text of religion. our English translation reads it, *all such as joynded themselves unto them.* *Montanus*, *omnes adiunctos.* *Tremellius*, *omnes qui essent se adiuncturi ei.* The old latine version reads it indeed as the Bishop doeth.

But no such thing can be drawn out of the word *hannilvaim*, which is taken from the *radix lava*, signifying simply and without any

*Proc. in
Perth. as-
semb. part.
3. p. 30.*

*Sect. 9.
p. Serm. on
Ester. 9.
31.*

any adjection, *adhæsit*, or *adjunxit* se. But let it be so, that the text meaneth only such as were to adjoyne themselves to the religion of the Jewes; yet why might not the Jewes have taken upon them a matter of civility, not only for themselves, but for such also as were to be joyned with them in religion? Could there be nothing promised for Proselytes but only a matter of religion?

Alas! Is this our Antagonists great *Achilles*, who is thus falling downe and succumbing to me a lilly Stripling. Yet let us see, if there be any more force in the remnant of his reasons.

For a third, he tells us, that it is expressly tearmed a *Rite* and a *Ceremony*, at the 23. and 28. *Verses*, as the Fathers read them.

Ans. If some of the Fathers through ignorance of the Hebrew tongue, have put into their versions more then the originall beareth, shall we therefore erre with them.

In the 23. *Vers.* we have no more but *Susciperunt*, as *Pagnino*, or *Receperunt*, as *Tremellius* reads it: But to read, *Susciperunt in solemnem ritum*, is to make an addition to the text.

The 28. *Vers.* calls not this Feast a *Rite*, but only *dies memorati*, or *celebres*. And what if we graunt that this Feast was a rite? might it not, for all that, be meerely civill? No, saith the Bishop, *Rites*, *I trust*, and *Ceremonies*, pertaine to the Church, and to the service of God.

Ans. The version which the Bishop followed, hath a *Rite*, not a *Ceremony*. Now, of *Rites* is certaine, that they belong to the common-wealth, as well as to the Church. For *in jure Politico*, *sui sunt imperati & solemnes ritus*, saith (q) *Innius*.

q De Pol.
Mosis cap.
7.

Fourthly, saith the B. they fast and pray here in this *Vers.* (meaning the 31.) fast the eve, the fourteenth, and so then, the day following, to be holy day of course.

Ans. The latine version, which the B. followeth, and whereupon he buildeth this reason, readeth the 31. *Vers.* very corruptly, and no wayes according to the originall, as will easily appeare to any who can compare them together. Wherefore the best interpreters take the fasting and prayer spoken of *Vers.* 31. to be meant of the time before their delivery. Now, after they were delivered, they decreed that the matters of their fasting and crying, should be remembered upon the dayes of *Purim*; which were to solemnize that preservation, *quam Jejunio & precibus fuerant a Deo consequuti*, as saith *Tremellius*.

But fifthly, saith he, with fasting and prayer (here) almes also is enjoyned, (at the 22. *Vers.*) these three will make it past a day of revels or mirth.

I have answered already, that their fasting and praying are not to be referred to the dayes of *Purim*, which were memorialls of their

their delivery, but to the time past, when by the meanes of fasting and prayer they did impetrate their delivery, before ever the dayes of *Purim* were heard of: and as touching almes, it can make no holy day; because much almes may be, and hath been given upon dayes of civill joy and solemnity.

If the B. help not him'selfe with his first reason, he is like to come off with no great credit. May we then know what that is?

Lastly, saith he, as a holy day the Iewes ever kept it, have a peculiar service for it in their *Seders*; set Psalmes to sing, set lesson to read, set prayers to say, good and godly all: None, but as they have used from all antiquity.

Ans. 1. The B. could not have made this word good, that the Iewes did ever & from all antiquity keep the dayes of *Purim*, in this fashion.

2. This manner of holding that Feast, whensoever it beganne, had no warrant from the first institution, but was (as many other things) taken up by the Iewes in after ages: and so the B. proveth not the point which he taketh in hand, namely, that the dayes spoken of in this text were enacted or appointed to be kept as holy dayes.

3. The service which the Iewes in latter times use upon the dayes of *Purim*, is not much to be regarded. For as (r) *Godwyn* noteth out of *Hospinian*, they reade the history of *Esther* in their Synagogues, and so often as they here mention of *Haman*, they doe with their fists and hammers beat upon the benches and boords, as if they did knock upon *Haman's* head. r *Mos. and Aaron, lib. 3. cap. 11.*

When thus they have behaved themselves, in the very time of their Lyurgie, like furious and drunken people, the rest of the day they passe over in outrageous revelling. And here I take leave of the Bishop.

Thirdly, we say, whether the dayes of *Purim* were instituted to be holy dayes, or not, yet there was some more the ordinary warrant for them, because *Mordecai*, by whose advice & direction they were appointed to be kept, was a Prophet by the instinct and revelation of the Spirit, *Esther. 4. 13.* *Non multum fortasse aberraverimus*, saith (s) *Hospinian*, si dicamus hoc a *Mordochaeo & Hesthera, ex peculiari Spiritus Sancti instinctu factum*. s *De Orig. festor. cap. 2. ad susem.*

(t) B. *Lindsey* beleeveth, that they had only a generall warrant such as the Church hath still to put order to the circumstances belonging to Gods worship, and all his reason is because if the Iewes had received any other particular warrant, the Sacred story should not have passed it over in silence. (t) *Vbi supra pag. 31.*

Ans. Thus much we understand from the Sacred storie, that the Iewes had the direction of a Prophet for the dayes of *Purim*; and that was a warrant more then ordinary, because Prophets were the extraordinary Ministers of God.

Sect. II. Fourthly, astouching the Feast of the dedication of the Altar by
 w Annot. Judas Machabeus. 1. Let us heare what (w) Cartwright very gravely
 on Jo. 10. and judiciously propoundeth.

Scd. 4.

That this Feast was unduely instituted and ungroundedly, it may
 appeare by conference of the dedication of the first Temple vnder Solo-
 mon, and of the second, after the captivity returned from Baby-
 lon. In which dedication seeing there was no yearly remembrance
 by solemnity of Feast, nor so much as one day, it is evident that the
 yearly celebration of this Feast for eight dayes, was not compassed by
 that Spirit that Solomon and the captivity were directed by: Which
 Spirit when it dwelt more plentifully in Solomon, and in the Pro-
 phets that stood at the stearne of the captivities dedication, then it did
 in Iudas, it was in him so much the more presumptuous, as having a
 shorter legge then they, he durst in that matter overstride them. And
 his rashnesse is so much the more aggravated, as each of them for the
 building of the whole Temple, with all the implements and furniture
 thereof, made no Feast to renewe the annuall memory, where Iudas on-
 ly for renewment of the Altar, and of certaine other decayed places of
 the Temple, instituted this great solemnity.

2. The Feast of the dedication was not free of Pharisaicall inven-
 x Annot. tion: For as (x) Tremellius observeth out of the Talmud, Statuerunt
 in Jo. 10. Sapientes illius seculi, ut recurrentibus annis, octo illi dies, &c. Yet al-
 22. beit the Pharises were called Sapientes Israelis. (y) B. Lindsey will
 y Vbi su- not graunt, that they were the wise-men of whom the Talmud spea-
 pra, p. 31. keth; for (saith he) it behoved these who appointed festivities, not
 only to be wise-men, but men of authority also.

But what doe we heare? were not the Pharises men of authori-
 ty? Why? (z) Saith not Christ they sate in Moses Chaire? Saith not
 z Matb. 23. 2. (a) Calvine, In Ecclesia regimine & Scriptura interpretatione, hac
 a Com. in secta primatum tenebat? Saith not (b) Camero, Cum Pharisaeorum
 b Praef. praecepta esset auctoritas (ut ubique docet Iesephus.) &c.

Doth not Iesephus speake so much of their authority, that in one
 in Matb. 23. 2. (c) place he saith, Nomen igitur regni, erat penes reginam (Alexandram)
 19. 3. de penes Phariseos vero administratio. And in (d) another place, Erat
 c Antiq. enim quadam Iudeorum Secta exaltiore Patria legis cognitionem
 lud. lib. 13 sibi vendicans, &c. Hi Pharisei vocantur, genus hominum astutum,
 cap. 24. arrogans, & interdum regibus quoque infestum, ut eos etiam aperte
 d Antiq. impugnare non vereantur?

3. There is nothing alleadged which can prove the lawfulness
 of this Feast of the dedication.

It is

It is but barely and boldly affirmed by (e) B. Lindsey, that the Pharisees were not rebuked by Christ for this feast, because we read not so much in Scripture. For there were very many things which Iesus did and said, that (f) are not written in Scripture. And whereas it seemeth to some, that Christ did countenance and approve this feast, because (g) he gave his presence unto the same, we must remember, that the circumstances only, of time and place, are noted by the Euangelist, for euidence to the storie, and not for any mystery. Christ had come up to the feast of Tabernacles, Io. 7. and tarried stil all that while, because then there was a great confluence of people in Ierusalem. Whereupon he tooke occasion to spread the net of the Gospell for catching of many soules. And whileas Iohn saith, *It was at Ierusalem the feast of the Dedication* he gives a reason, only of the confluence of many people at Ierusalem, and sheweth how it came to passe that Christ had occasion to preach to such a great multitude. And whileas he addeth, *And it was Winter*, he giueth a reason of Christs walking in Solomons porch, whether the Iewes resort was; it was not thought befeeming to walk in the Temple it selfe, but in the porch men used to conueene either for talking or walking, becaule in summer the porch shaddowed them from the heat of the sunne, and in Winter it lay open to the sunne shine and to hear. Others thinke that whileas he saith, it was winter, importeth that therefore Christ was the more frequently in the Temple, knowing that his time was short which he had then for his preaching, for in the entry of the nex Spring he was to suffer. Howsoever, it is not certaine of what feast of dedication Iohn speaketh; (b) Bullinger leaves it Doubtfull: and Maldonat saith, that this opinion which taketh the dedication, of the Altar by Iudas Machabeus to be meant by Iohn, hath fewest authors. But to let this passe, whereas the (k) Rhemists alleadge that Christ approved this feast; because he was present at it: Cartwright and Fulke answer them that Christs being present at it pro-ueth not his approving of it. *Non festum proprie honorauit Christus* saith (l) Iunius, *sed cetum piorum convenientium festo: nam omnes ejusmodi occasiones seminandi Euangelii sui observabat & capiebat Christus.* Quasi uero (saith (m) Hospinian) *Christus Enceniorum causa Hierosolymam abierit.* Nay, but he saw he had a convenient occasion, *ad instituendam hominum multitudinem, ad illud festum confluentium.*

Even as Paul choosed to be present at certaine Iewish feasts; (n) not for any respect to the feasts themselves, nor for any honour which he meant to give them, but for the multitudes cause, who resorted to the same. among whom he had a more plentifull occa-

(e) Vbi su-
pra pag.
32.
(f) Jo. 21.
25.
(g) Jo. 10.
22. 23.

(b) In Io.
10. 22.
(a) Comm,
ibid.
(k) Annot.
ibid.

(l) Ani-
mad in Bell
contr. 3.
lib. 4. cap.
17. nota.
6.

(m) De
orig. Temp
lib. 4. cap.
2.

(n) Calv.
in ad. 18.
21.

hon to spread the Gospell at those festivities, then at other times in the yeare.

SECT. II.

I had thought here to close this chapter; but finding that as the Parrot which other while useth the forme of a mans voice, yet being beaten and chaffed, returneth to its owne naturall voice, so some of our Opposites, who haue bene but erst prating some what of the language of Canaan against us, finding themselves pressed and perplexed in such a way of reasoning, have quickly changed their tune, and beginne to talk to us of warrants of another nature nor the word of God: I am therefore to digresse with them. And I perceive ere we know well where they are, they are passed from Scripture to custome. For if we will listen, thus saith one of the greatest note among hem; (p) B. Andrewes I trow they call him.

(p) Serm.

on. I. Cor.

11. 16.

We doe but make our selves to be pittied otherwise, (well said.) when we stand wringing the Scriptures, (well said) to straine that out of them which is not in them (well said) and so can never come Liquide from them, (well said :) when yet we have for the same point the Churches custome, cleave enough. And that is enough by vertue of this text; (meaning. 1. Cor. 11. 16.) And after he saith, that we are taught by the Apostles example in points of this nature, of Ceremony or Circumstance, ever to pitch upon habemus, or non habemus talem consuetudinem.

Ans. I. The text gives him no ground for this doctrine, that in matters of Ceremony we are to pitch upon habemus or non habemus talem consuetudinem, so that he is wide away while as he spendeth the greatest part of his Sermon, in the pressing of this point, that the custome of the Church should be enough to us in matters of Ceremony, and particularly in the keeping of Easter: for the custome of the Church there spoken of, is not concerning a point of circumstance, but concerning a very substantiall and necessary point, namely, not to be contentious; neither doth the Apostle urge those orders of the mens praying uncovered, and the womens praying veiled, from this ground, because so was the Churches custome, (as the B. Would have it.) but only he is warning the Corinthians not to be contentious about those matters, because the Churches have no such custome as to be contentious. So is the place expounded by Chrysostome, Ambrose, Calixte, Martyr, Bulinger. Marlorat, Beza, Fulcke, Cartwright, Pareus, and our owne Archbishop of Saint Andrews in his sermon upon that text. And for this exposition it maketh, that the Apostle in the præceding part of the Chapter hath given sufficient reasons for that order of covering or veiling the women: wherefore if any would contend about the matter, he tells them they must contend with themselves, for they

they nor the Churches of God would not contend with them, they had no such custome. But if we admit *B. Andrews* glosse, then why doth the Apostle, after he hath given good reasons for the veiling of Women, subjoyne, *If any man seeme to be contentious, &c.* The *B.* resolveth us, that the Apostle saw that a wrangling wit would elude these reasons which he had given, and he had no other reasons to give, therefore he resolves all into the Churches practice, enough of it self to suffice any that will be wise to sobriety.

Ans. If any man seeme to be blasphemous, we have no such custome, neither the Churches of God. What? shall a wrangling wit elude the reasons given by the Spirit of God, in such sort, that he must give some other more sufficient prooffe for that which he teacheth? Then the whole Scriptures of God must yet be better proved, because the unstable doe wrest them, as (g) *Peter* speaks. (q) 2. Pet. 3. 16.

2. The custome of the Church is not enough to pitch on, and it is found oftentimes expedient to change a custome of the Church. Sect. XIII.

(r) *Basilium Magnus* doth flatly refuse to admit the authority of (r) *Epist.* custome: *Consuetudo sine veritate*, saith (s) *Cyprian*, *versus erro-* 80. ad Eu-
ri est. Frustra enim qui ratione vincuntur, saith (r) *Augustine*, *consuetudinem* flash. me-
nobis obijciunt, quasi consuetudo major sit veritate, &c. *Nullus pudor est ad* dte.
meliora transire, saith (u) *Ambrose* to the Emperour *Valentinian*: *Quae-* (s) *Ad*
libet consuetudo, (x) saith *Gratian*, *veritati est postponenda.* *Pompeium*
contra

And againe: (y) *Corrigendum est quod illiciti administrantur*, aut à praed-
cessoribus admissum invenitur. (z) A Politick Writer admonisheth rei-
nere antiqua, only vvith this caution: *Si proba.* *Epist. Ste-*
phani.

(a) *Calvine* (speaking against human Ceremonies) saith: *Si ob-* (t) *De Bapt.*
ijciatur, &c. If, saith he, antiquity be objected (albeit they who are too
much addicted to custome and to received fashions, do boldly use this buckler,
to defend all their corruptions,) the refutation is easie: For the Ancients
also themselves with heavie complaints, have abundantly testified, that they
did not approve of any thing which was devised by the will of men. In the
end of the Epistle he alleadgeth this testimony of *Cyprian*. If *Christ* part. 1.
alone be to be heard, then we ought not to give heed what any man before
us hath thought fit to be done, but what *Christ* (who is before all) hath done, (y) *Deer.*
for we must not follow the custome of man, but the truth of God. part. 2.

What can be more plaine, then that antiquity cannot be a con-
firmation to errour, nor custome a prejudice to trueth? caus. 35.

Wherefore (b) *D. Forbess* also despiseth such Arguments as are ta-
ken from the custome of the Church. (z) *I. Lips.*
lib. de una
relig. ad-

vers. Dialogisam. (a) *Iob. Calv. Epist. & resp. col. 484. 485.* (b) *Iren. lib. 1. c. 8. §. 3.*

3. There vv as a custome in the Churches of God, to give the
holy Communion to infan:s, & another custome to minister Bap- Sect.
XIV.

tismeonly about Easter and Pentecost; Sundry such abuses got place in the Church.

If then it be enough to pitch upon custome, why ought not those customes to have been commended & continued? But if they were commendably changed, then ought we not to follow blindly the bare custome of the Church, but examine the equity of the same, and demaund grounds of reason for it.

(c) Annot.
on 1 Cor.
11. 16.

S. Paul, (saith (c) D. Fulke,) doth give reasons for that order of covering Womens heads: *By whose example the Preachers are likewise to endeavour to satisfy by reason both men & women, that humbly desire their resolution for quiet of their conscience, & not to beate them downe ywith the club of custome only.*

4. Whereas the custome of some Churches is alleadged for the Ceremonies, wee have objected the custome of other Churches against them: Neither shall ever our Opposites prove them to be the customes of the Church universall.

5. A great part of that Ecclesiasticall custome which is alleadged for the Ceremonies, resolveth into that Idolatrous & superstitious use of them, which hath long continued in the kingdome of Antichrist; But that such a custome maketh against them, it hath been proved (d) before.

(d) Supra
cap. 2.

6. If it were so that we ought to pitch upon the Churches custome, yet (that I may speake with Mr. Hooker) the Law of common indulgence permitteth us to think of our owne customes, as half a thought better then the customes of others.

But why was there such a change made in the Discipline Policie and Orders of the Church of Scotland, which were agreeable to the Word of God, confirmed & ratified by generall Assemblies & Parliaments, used and enjoyed with so great peace and purity? Oure, custome should have holden the Ceremonies out of Scotland, hold them in else-where as it may.

CHAP. VII.

That the Lawfulnessse of the Ceremonies can not be warranted by any Ecclesiasticall Law, nor by any power which the Church hath to put order to things belonging to Divine Worship.

WE have proved that the Ceremonies cannot be warranted by Sect. I. the Law of God. It followeth to examine whether any Law of Man, or power upon Earth, can make them lawfull or warrantable unto us.

We will beginne with Lawes Ecclesiasticall: where first of all, it must be considered well, what power the Church hath to make lawes about things pertaining to Religion & the Worship of God, and how farre the same doth extend it self. D. Fields resolution, touching this Question, is as followeth. *Thus, saith (e) he, we see our (e) Of the Adversaries cannot prove that the Church hath power to annex unto such Church, Ceremonies and observations as she deviseth, the remission of sinnes, and the lib. 4. working of other Spirituall and supernaturall effects, which is the only thing cap. 31. questioned between them and us about the power of the Church. So that all the power the Church hath, more then by her power to publish the Commandements of Christ the Sonne of God, and by her censures to punish the offenders against the same, is only in prescribing things that pertaine to comelinessse and order. Comelinessse requireth that not only that gravity and modesty doe appeare in the performance of the works of Gods service, that becometh actions of that nature, but also that such Rites and Ceremonies bee used, as may cause a due respect unto and regard of the things performed, and thereby stirre men up to greater fervour and devotion.*

And after: *Order requireth that there be set houres for prayer, preaching, and ministring the Sacraments, that there be silence & attention when the things are performed, that Women be silent in the Church, that all things be administrate according to the rules of Discipline.*

[This his discourse is but a bundle of incongruities: For, 1. he saith, that the Churches power to annex unto the Ceremonies which she deviseth the working of Spirituall and supernaturall effects, is the onely thing questioned between our adversaries and us, about the power of the Church. Now, our Adversaries contend with us also about the power of the Church to make new Articles of Faith; and her power to make Lawes binding the conscience: both which controversies are touched by (f) himselve.

2. He isath, that comelinessse requireth the use of such Ceremonies

(f) lib. 4.

cap. 6. &

monies cap. 34.

(g) *Supra*
cap. 6. sect. 3.

monies, as may cause a due respect unto, and regard of the works of Gods service, and thereby stirre men up to greater fervour and devotion. But it hath been already shewed, that (g) the comeliness which the Apostle requireth in the Church and service of God, cannot comprehend such Ceremonies under it, and that it is no other then that very common externall decency, which is becoming for all the Assemblies of men, as well civill as sacred.

3. Whereas he is discoursing of the Churches power to prescribe things pertaining to order, contra-distinguished from her power which she hath to publish the Commandements of Christ, he reckons forth, among his other examples, Womens silence in the Church, as if the Church did prescribe this as a matter of order left to her determination, and not publish it as the Commandement of Christ in his Word.

4. Whereas he saith, that the Church hath power to prescribe such Rites & Ceremonies, as may cause a due respect unto, & regard of the works of Gods service, and thereby stirre men up to greater fervour and devotion: by his owne words shall he be condemned. For a little before, he reprehendeth the Romanists for maintaining that the Church hath power to annex unto the Ceremonies which she deviseth, the working of Spirituall and supernaturall effects. And a little after, he saith, that the Church hath no power to ordaine such Ceremonies as serve to signify, assure and convey unto men, such benefites of saving grace, as God in Christ is pleased to bestow on them. Now, to cause a regard of, and a respect unto the works of Gods service, and thereby to stirre up men to fervour and devotion, what is it but the working of a Spirituall & supernaturall effect, & the conveying unto men such a benefit of saving grace, as God in Christ is pleased to bestow on them? In like manner, whereas he holdeth, that the Church hath power to ordaine such Ceremonies, as serve to expresse those Spirituall and Heavenly affections, dispositions, motions or desires, which are or should be in men; in the very same place he confuteth himselfe, whereas he affirmeth that the Church hath no power to ordaine such Ceremonies as serve to signifie unto men those benefites of saving grace, which God in Christ is pleased to bestow on them. Now, to expresse such Heavenly & Spirituall affections, dispositions, motions, or desires, as should be in men; is (I suppose) to signify unto men such benefites of saving grace, as God in Christ is pleased to bestow on them. Who dare deny it?

Sect 2.

(h) *B. Lindsey's* opinion touching this power of the Church, whereof we dispute, is, that power is given unto her to determine the circumstances, which are in the generall necessary to be used in Divine worship to the Pastorship, but not defined particularly in the Word of the Church of Scotland.

I know

I know the Church can determine nothing, which is not of this kynd and quality. But the Prelats meaning (as may be seene in that same Epistle of his,) is, that whatsoever the Church determineth, if it be such a circumstance as is in the generall necessary, but not particularly defined in the word, then we can not say, that the Church had no power to determine & enioyne the same, nor be led by the judgement of our owne consciences, Iudging it not expedient, but that in this case we must take the Churches Law to be the rule of our consciences. Now, by this ground which the Prelat holdeth, the Church may prescribe to the Ministers of the Gospell, the whole habit & apparel of the Leviticall high Priest, (which were to Iudaize.) For apparrell is a circumstance in the generall necessary, yet it is not particularly defined in the Word. By this ground, the Church may determine that I should ever pray with my face to the East, preach kneeling on my knees, sing the Psalmes lying on my backe, and heare Sermon standing only upon one foot. For in all these actions a gesture is necessary; but there is no gesture particularly defined in the Word, to which wee are adstricted in any of these exercises.

And further, because *uno absurdo dato, mille sequuntur*: By this ground the Prelate must say, that the Church hath power to ordaine three or foure holy dayes every weeke, (which ordinance, as he himselfe hath told us, could not stand with charity, the inseparable companion of piety) for time is a circumstance in the generall necessary in diuine worship: yet in his Iudgement wee are not bound by the Word to any particular time, for the performance of the duties of Gods worship.

By this ground we were to say, that Pope *Innocent* the third held him within the bounds of Ecclesiasticall power, when in the great *Lateran* Councell, Anno 1215, he made a Decree, that all the faithfull of both sexes should once in the yeare at least, to wit, upon Easter-day, receive the Sacrament of the Eucharist. From whence it hath come to passe, that the common people in the Church of *Rome* receive the Sacrament only upon Easter. Now, the time of receiving the Sacrament is a circumstance in the generall necessary, for a time it must have, but it is not particularly defined in the Word, It is left indefinite 1. *Cor.* 11. 26. yet the Church hath no power to determine Easter-day, either as the onely time, or as the fittest time, for all the faithfull of both sexes to receive the Eucharist. What if faithfull men and women cannot have time to prepare themselves (as becommeth,) being avocated & distracted by the no lesse necessary then honest adoes of their peticular callings?

What if they can not have the Sacrament upon that day administered according to our Lotds institution? What if they see Papists confirming themselves in their Easter-superstition, by

our unnecessary practice ? Shall they swallow these and such like soule destroying Camels, and all for straining out the gnat of communicating precisely upon Easter day ? But since time is a necessary circumstance, and no time is particularly defined, the B. must say more also, that the Church may determine Easter day, for the onely day whereupon wee may receive the Lords Supper.

Last of all, if the Church have power to determine all circumstances in the generall necessary, but not particularly defined in the Word, what could bee said against that auncient order of solemne baptising onely at the holy dayes of Easter and Pentecost, (i) *Lib. 5.* (whereby it cameto passe, that very many died unbaptised, as (i) *So-*
cap. 22. *crates* writeth ?) Or what shall be said against (k) *Tertullian* his opi-
(k) *Lib. de* nion which alloweth laymen, yea women, to baptise. May the
Baptismo. Churches determination make all this good, for as much as these circumstances of the time when, and the persons by whom baptism should be ministred, are in the generall necessary, but not particularly defined in the Word? *Ita levez nuge.*

Sect. 3.

(l) *Prael.*

tom. 1. *de*

poteft. Eccl.

confr. 2.

(l) *Camero*, as learned a Formalist as any of the former, expreth his Iudgement copiously touching our present Question. He saith, that there are two sorts of things which the Church commandeth, to wit, either such as belong to Faith & manners; or such as doe conduce to Faith and manners: that both are in Gods Word prescribed *ex parte* plainly, but not one way, because such things as pertaine unto Faith and manners, are in the Word of God particularly commanded, whereas those things which conduce to Faith and manners are but generally commended unto us. Of things that pertaine to Faith and manners, he saith, that they are most constant and certaine, and such as can admit no change, but as for things conducing to Faith and manners, hee saith, that they depend upon the circumstances of persons, place and time, which beeing almost infinite, there could not be particular precepts delivered unto us concerning such things. Onely this is from God commended unto the Church, that whatsoever is done publicly, bee done with order; and what privately, be decent.

These things he to applieth to his purpose, that he determineth, in neither of these kindes the Church hath power to make Lawes, because in things pertaining to Faith and manners, the Law of our Lord Iesus Christ is plainly expressed: and in those things, wherein neither Faith nor manners are placed, but which conduce to Faith and manners, we have indeed a generall Law, not having further any particular Law, for that reason alledged, namely, because this depends upon the circumstances.

There-

Thereafter he addeth. *Quid sit fides, quid sit pietas, quid sit charitas, verbo Dei demonstratur. Quid ad hæc conducatur, seu reputando rem in unum, seu reputando rem quatenus singulis competis, pendet ex cognitione circumstantiarum. Iam id definire Deus voluit esse penes Ecclesiam, hæc tamen lege, ut quod definit Ecclesia conveniat generali definitioni Dei.*

The matter he illustrates with this one Example: Gods Word doth define in the generall, that we are to fast, and that publikely, But in the particular wee could not have the definition of the Word, because there are infinite occasions of a publike Fast, as it is said in the Schooles *individua esse infinita*: so that it is the Churches part, to looke to the occasion, & thus depends upon the consideration of the circumstances. This discourse of his cannot satisfy the attentive Reader, but deserveth certaine animadversions.

First then, it is to be observed, how he is drawne into a manifest contradiction: for whereas he saith, that Gods Word doth *exserte* & *diserte* commend unto us *generatim*, such things as conduce to Faith and maners, & that concerning things of this nature we have a generall Law in Scripture, how can this stand with that which he addeth, namely, that it is in the Churches power to define what things doe conduce to faith, piety, & charity, even *reputando rem in unum*? Sect. IV.

2. Whereas he saith, that the Church hath no power to make Lawes, neither in things belonging to faith and maners, nor in things conducing to the same; I would also see how this agreeth with that other position, namely, that it is in the power of the Church to define what things conduce to faith, piety and charity.

3. What meanes he by his application of order to publike, & decency to private actions? As if the Apostle did not require both these in the publike workes of Gods service, performed in the Church.

4. Whereas he saith, that such things as conduce to Faith and maners, doe depend upon the circumstances, and so could not be particularly defined in the Word, either he speakes of those things, as they are defined in the generall, or as they are defined in the particular. Not the first, for as they are defined in the generall, they cannot depend upon changeable circumstances, and that because according to his owne tenet, the Word defines them in the general, & this definition of the Word is most certaine & constant, neither can any change happen unto it. Wherefore (without doubt) he must pronounce this, of the definition of such things in the particular. Now to say, that things conducing to faith & maners, as they are particularly defined, doe depend upon circumstances, is as much as to say that circumstances depend upon circumstances. For things conducing to Faith and maners, which the Church hath power

power to determine particularly, what are they other then circumstances? Surely, he who taketh not *Cameroes* Iudgement to be, that the Church hath power to determine somewhat more then the circumstances (and by consequence a part of the substance) of Gods worship, shall give no sence to his words. Yet if one would take his meaning so, I see not how he can be saved from contradicting himself; for as much as he holdeth, that such things as pertain to Faith & manners are particularly defined in the Word. To say no more, I smell such a thing in *Cameroes* opinion as can neither stand with reason nor with himselfe.

5. Gods Word doth not onely define things pertaining to Faith and manners, but also things conducing to the same, and that not onely generally but in some respects, and sometimes particularly. And we take for example his owne Instance of fasting. For the Scripture defineth very many occasions of fasting, *Ezra* 8. 21. *2 Chron.* 20. *Iona* 3. *Joel* 2. *Mat.* 13. 3. *Ios.* 7. 6. *Iud.* 20. 16. *Ester* 4. 16. *Ezra* 9. & 10. *Zach.* 7. From which places we gather, that the Scripture defineth fasting to be used.

1. For Supplication, when we want some necessary or expedient good thing.

2. For Deprecation, when we feare some evill.

3. For Humiliation, when by our sinnes we have provoked Gods wrath. Neither can there be any occasion of fasting, whereof I may not say that either it is particularly defined in Scripture, or else that it may be by necessary consequence defined out of Scripture, or lastly, that it is of that sort of things which were not determinable by Scripture, because circumstances are infinite, as *Camero* hath told us.

Sect. V.

Thus having sailed by those rockes of offence: I direct my course straight, to the descrying of the true limits, within which the Churches power of enacting Lawes about things pertaining to the worship of God, is bounded and confined; and which it may not overscape nor transgresse.

Three conditions I finde necessarily requisite, in such a thing as the Church hath power to prescribe by her Lawes.

1. It must be onely a circumstance of Divine Worship, no substantiall part of it, no sacred significant and efficacious Ceremonie. For the order and decency left to the definition of the Church, as concerning the particulars of it, comprehendeth no more, but mere circumstances. (m) *B. Lindsey*, doth but unskillfully confound things different, when he talketh of the Ceremonies and Circumstances left to the determination of the Church. Now by his leave, though Circumstances be left to the determination of the Church, yet Ceremonies (if we speake properly) are not.

(m) *Epist.*
to the *Past.*
of the
Church of
Scotland.

B. An-

(n) B. Andrews voucheth, that Ceremonies pertain to the Church only and to the service of God, not to civill solemnities. But so much (I trust) he would not have said of circumstances, which have place in all morall actions, and that to the same end and purpose, for which they serve in religious actions, namely, for beautifying them with that decent demeanour which the very light and law of natural reason requireth, as a thing befitting all humane actions. For the Church of Christ being a society of men and women, must either observe order & decency in all the circumstances of their holy actions, time, place, person, forme, &c. or else be deformed with that disorder and confusion, which common reason and civility abhorreth. Ceremonies therefore, which are sacred observances, and serve only to a religious & holy use, and which may not without Sacrilege be applied to another use, must be sorted with things of another nature then circumstances. Ceremonia, Ceremonies (saith (o) D. Field) are so named as Livie thinketh from a towne called Cere, in the which the Romans did hide their sacred things when the Gauls invaded Rome. Other thinke that Ceremonies are so named a cavendo, of abstaining from certaine things, as the Jewes abstained from Swines flesh, and sundry other things forbidden by God as uncleane. Ceremonies are outward acts of Religion, &c. Qua propter etiam, saith (p) Junius Ritus & Ceremonias inter se distinguimus, quia in Jure politico sui sunt imperati & solennis ritus: Ceremonia vero non nisi sacra observationes in calum divino appellantur. Ceremonia, saith (q) Bellarmine, proprie & simpliciter sic vocata, est externa actio qua non aliunde est bona & laudabilis, nisi quia fit ad Deum colendum. From which words (r) Amesius concludeth against him, that he & others with him doe absurdly confound order, decency & the like, which have the same use & praise in civill things, which they have in the worship of God, with religious & sacred Ceremonies. Yet (s) D. Burgesse rejecteth this distinction betwixt circumstances and Ceremonies, as a meere nicitie or fiction. And would ye know his reason? For that, saith he, all circumstances (I meane extrinsecall) which incurre not the substance of the action, when they are once designed or observed purposely, in reference to such a matter, of whose substance they are not, they are then Ceremonies. If this be not a nicitie or fiction, I know not what is. For what meanes he here by a matter? An action, sure, or else a nicitie. Well then: we shall have now a world of Ceremonies. Whē I appoint to meet with another man at Barwick upon the tenth day of May, because the place and the day are purposely designed in referēce to such a matter, of whose substance they are not, namely, to my meeting with the other m^{an}, for talking of our businesse, therefore the towne of Barwick, and the tenth day of May, must be accounted Ceremonies. To me its nice, that the D. made it not nice, to let such a nicitie fall from his penne.

n Sermon
Ephes. 9.
31.

o Of the
Church,
lib. 4. cap.
31.

p De polito
Mos. cap. 7.

q De Sa-
ram. lib. 2.
cap. 29.

r Bell.
enerv. 16. 3
lib. 1. cap.
8.

s Mannu-
duct. pag.
33.

When I put on my shoes in reference to walking, or wash my hands in reference to eating, am I using Ceremonies all the while? The Doctor could not choose but say so, for almost all these circumstances are purposely designed and observed in reference to such matters, of whose substance they are not.

Sect. 6.

2. That which the Church may lawfully prescribe by her Lawes and ordinances, as a thing left to her determination, must be one of such things as were not determinable by Scripture, for that reason which *Camero* hath given us, namely, because *Individua* are *Infinite*. We meane not in any wise to circumscribe the infinite power & wisdom of God: only we speake upon opposition of the bounds & limits which God did set to his written word, within which he would have it contained, and over which he thought fit that it should not exceed. The case being thus put, as it is, we say truly of those severall and changeable circumstances, which are left to the determination of the Church, that being almost infinite, they were not particularly determinable in Scripture; for the particular definition of those occurring circumstances, which were to be rightly ordered in the workes of Gods service, to the end of the World, and that ever according to the exigency of every present occasion and different case, should have filled the whole world with books. But as for other things pertaining to Gods worship, which are not to be reckoned among the circumstances of it, they being neither in number many, nor in change various, were most easily and conveniently determinable in Scripture. Now, since God would have his word, (which is our rule in the workes of his service) not to be delivered by tradition, but to be written and sealed upon us, that by this meane, for obviating Saranically subtilty, and succouring humane infirmity, we might have a more certaine way for conservation of true religion, and for the instauration of it when it faileth among men: how can we but assure our selves, that every such acceptable thing pertaining to any way to religion, which was particularly and conveniently determinable in Scripture, is indeed determined in it; and consequently that no such thing as is not a meere alterable circumstance, is left to the determination of the Church?

Sect. 7.

3. If the Church prescribe any thing lawfully, so that she prescribe no more then she hath power given her to prescribe, her ordinance must be accompanied with some good reason and warrant, given for her satisfaction of tender consciences. This condition is (alas) too seldome looked unto by Law-makers, of whom one fully complaineth thus:

Lex quamvis ratio, Ciceroni summa vocetur.

Et bene laudetur lex quia ratione probatur.

Invenies inter legistas, raro legistas.

Mora & exempla leges sunt, puraque Templia.

But

But this faſhion we leave to them who will have all their Anomalies taken for analogies. It leſſeneth not the ſoule of Chriſt endued with the Spirit of meekneſſe, to command any thing in piously, and without a reaſon given.

Eccleſia enim eſt docere primum, ſum præſcribere, ſaith (1) Camera. (2) Præſect
And againe: *Non enim dominatur clero, nec agit cum ijs quos* Tom. I.
Chriſtus redemit, ac ſi non poſſent capere quid ſit religioſum, quid pag. 367.
minim.

(w) Tertullians Teſtimony is knowne. *Nulla lex, &c. No* (w) In apo-
Law, ſaith he, owes to it ſelfe alone the conſcience of its equity, but to
theſe from whom it expects obedience. Moreover, it is a ſuſpected
Law which will not have it ſelfe to be proved, but a wicked Law, which
not being proved yet beareth rule. loget.

It is well ſaid by our Divines, (x) that in Rites and Ceremonies (x) Chem-
the Church hath no power to deſtruction but to edification. And (y) niſt. exam.
that the obſervations of our Eccleſiaſtiſticall Canons, muſt carry before part. 2. p.
them a manifeſt utility. (z) *Piſi vero fratribus durum eſt, ſubjicere ſe* 121.
rebus illis quas nec rectius eſſe nec utiles animadvertunt. In here it is
objected, that ſome things are convenient to be done, therefore (y) Calv.
becauſe they are preſcribed by the Church, and for no other reaſon. inſtit. lib.
For example, in two things which are alike lawfull and convenient 4. cap. 10.
in themſelves, I am bound to doe the one and not the other, becauſe f. 32.
of the Churches preſcription. So that in ſuch caſes it ſeemeth there (z) Job.
can be no other reaſon given for the ordinance of the Church, but Calv. E-
only her owne power and authority, to put order to things of this piſt. 3.
nature. roſp. col.
478.

I anſwer, that even in ſuch a caſe as this the conveniency of the thing it ſelfe is anterior to the Churches determination, anterior I ſay *de congruo*, though not *de facto*, that is to ſay, before ever the Church preſcribe it, it is ſuch a thing as (when it ſhall be out to be done at all) may be done conveniently; though it be not (before the Churches preſcribing of it,) ſuch a thing as ſhould and ought to be done as convenient. Which being ſo, we doe ſtill hold, that the conveniency of a thing muſt alwayes goe before the Churches preſcribing of it, goe before I meane, at leaſt *de congruo*. Neither can the Church preſcribe any thing lawfully, which ſhe ſheweth not to have been convenient, even before her determination.

Theſe things being permitted, I come to extract my propoſition, & to make it evident, that the lawfulnes of the controverted Ceremonies, can not be warranted by any Eccleſiaſtiſticall Law. And this I prove by three arguments.

Fiſt, thoſe conditions which I have ſhewed to be required in that thing which the Church may lawfully preſcribe by a Law, are now

quadrant nor competent to the Crosse, Kneeling, Surplice, Holydayes, &c.

For 1. they are not meere circumstances, such as have place in all morall actions, but sacred, mysticall, significant, efficacious Ceremonies, as hath been abundantly shewed in this dispute already.

a *Manu-
duct. pag.*

37.

b *Of the
lawf. of*

5 *neel. pag.*

2.

c *Cap. 1.*

For example: (a) *D. Burgesse* calleth the Surplice a religious or sacred Ceremony. And againe, (b) he placeth in it a mysticall signification of the purenesse of the minifter of God. Wherefore (c) the replier to *D. Mordons* particular defence saith well, that there is great difference betwixt a grave civill habite and a mysticall garment.

2. It cannot be said, that these Ceremonies are of that kynd of things, which were not determinable by Scripture: neither will our Opposites, for very shame, adventure to say, that things of this kynd to which Crosse, Kneeling, &c. doe belong, viz. sacred significant Ceremonies left (in their Judgement) to the definition of the Church, are almost infinite, and therefore could not be well and easily determined in Scripture.

Since then, such things as are not meere circumstances of worship, can neither be many nor various (as I said before,) it is manifest that all such things were easily determinable in Scripture.

d *Supra
part. 1.*

cap. 4. & 6

Sect. 9.

3. Our Ceremoniall Lawes are not backed with such grounds & reasons, as might be for the satisfying and quieting of tender consciences, but we are borne downe with will and authority: whereof I have said enough (d) else-where.

e *Fr. lun.
de polit.*

Mos. cap. 1.

f *Apol.
part. 3.*

cap. 1.

Sect. 25.

2. If the Ceremonies be lawfull to us, because the Law and Ordinance of the Church prescribes them, then either the bare and naked prescription of the Church, having no other warrant then the Churches owne authority, makes them to be thus lawfull; or else the Law of the Church, as grounded upon and warranted by the Law of God and nature. Not the first; for (e) Divines hold, *legem humanam ferri ab hominibus, cum ratione procedunt, ab illis alijs antegressis legibus. Nam legis humana regula proxima est duplex. Una innata quam legem naturalem dicimus altera inspirata, quam divinam, &c. Ex his ergo fontibus lex humana procedit: hac incunabula illius, a quibus se aberrat, lex degener est; indigna legis nomine.* We have also the testimony of an Adversary. For saith not (f) Paybody himselfe: *I graunt it is unlawfull to doe in Gods worship any thing upon the meere pleasure of man.*

If they take them, (as needs they must,) to the latter part, then let them either say, that the Ceremonies are lawfull unto us, because the Church judgeth them to be agreeable to the Law of God & nature, or because the Church proveth unto us by evident reasons, that they are indeed agreeable to these Lawes. If they yeeld us the latter, then it is not the Churches Law; but the Churches reasons given for her Law,

Law,

Law, which can warrant the lawfulnessse of them unto us : which doth elude and elide all that which they alleadge for the lawfulnessse of them from the power and authority of the Church.

And further, if any such reasons be to be given forth for the Ceremonies, why are they so long kept up from us ? But if they hold them at the former, thereupon it will follow, that it shall be lawfull for us to doe every thing which the Church shall Iudge to be agreeable to the Law of God and nature, and consequently to use all the Iewish, Popish and Heathnisch Ceremonies, yea to worship Images; If it happen that the Church judge these things to be agreeable to the Law of God and nature.

It will be answered (I know) that if the Church command any thing repugnant to Gods Word, we are not bound to doe it, nor to receue it as lawfull, though the Church judge so of it : But otherwise, if that which the Church judgeth to be agreeable to the Law of God and nature, (and in that respect prescribeth) be not repugnant to the Word of God, but in itself indifferent, then are we to embrace it as convenient, and consonant to the Law of God and nature, neither ought we to call in Question the lawfulnessse of it.

But I reply, that either we must judge a thing to be repugnant or not repugnant to the Word, to be indifferent or not indifferent in itself, because the Church judgeth so of it, or else because the Church proveth unto us by an evident reason that it is so. If the latter ; we have what we would. If the former ; we are just where we were ; The argument is still set a foot : then we must receive every thing (be it never so bad,) as indifferent, if only the Church happen so to judge of it. For *quod competis alicui qua tali, &c.* So that if we receive any thing as indifferent, for this respect, because the Church judgeth it to be so, then shall we receive every thing for indifferent ; which the Church shall so judge of.

3. The Church is forbidden to adde any thing to the commandments of God, which he hath given unto us, concerning his worship and service. *Deut. 4. 2. and 12 32. Prov. 30. 6.* therefore she may not lawfully prescribe any thing in the workes of Divine worship, if it be not a mere circumstance, belonging to that kynd of things which were not determinable by Scripture.

Our Opposites have no other distinctions, which they make any use of against this argument, but the very same which Papists use in defence of their unwritten dogmaticall traditions ; namely, that *additio corruptens* is forbidden, but not *additio perficiens* : that there is not alike reason of the Christian Church, and of the Iewish : that the Church may not adde to the essentiall parts of Gods worship, but to the accidentary she may adde.

To the first of those distinctions we Answer, 1. That the distinction itself is an addition to the word, and so doth but begge the Question.

2. It is blasphemous, for it argueth, that the commandements of God are imperfect, and that by addition they are made perfect.

3. Since our Opposites will speake in this dialect, let them resolve us, whether the washings of the Pharises, condemned by Christ, were corrupting or perfecting additions. They cannot say, they were corrupting; for there was no commandement of God, which those washings did corrupt or destroy, except that commandement which forbiddeth mens additions: But for this respect, our Opposites dare not call them corrupting additions, for so they should condemne all additions whatsoever. Except therefore, they can shew us that those washings were not added by the Pharises, for perfecting, but for corrupting the Law of God, let them consider how they ranke their owne Ceremoniall additions, with those of the Pharises. We reade of no other reason wherefore Christ condemned the, but because they were Doctrines, which had no other warrant then the commandements of men. *Math. 15. 9.* For as the Law ordained diverse washings, for teaching and signifying that true holinesse and cleanness, which ought to be among Gods people; so the Pharises would have perfected the Law by adding other washings (and more then God had commanded,) for the same end and purpose.

Sect. 11.

To the second distinction, we say that the Christian Church hath no more liberty to adde to the commandements of God then the Iewish Church had. For the second commandement is morall and perpetuall, and forbiddeth to us as well as to them the additions and inventions of men in the worship of God. Nay, as (g) *Calvine* noteth, much more are we forbidden to adde unto Gods Word, then they were.

(g) *1st. lib. 4. cap. 10. f. 17.*

(h) *Letter to the Regent of Scotland.*

(i) *1. Reg. 13. and 15 (k) 2. Paral. 26.*

(l) *Levit. 10.*

(m) *Math. 17.*

(n) *Act. 1. 1, and 3.*

(o) *2 Cor. 11.*

(p) *Col. 2.*

Before the coming of his wel. beloved Sonne in the flesh, saith (h) John Knox, severely he punished all such as durst interprise to alter or change his Ceremonies and Statutes, as (n) Saul, (k) Urias, (l) Nadab, Abihu, is to be read. And will he now, after that he hath opened his Counsell to the World by his only Sonne, whom (m) he commandeth to be heard, and after that (n) by his holy Spirit, speaking by his Apostles, he hath established the religion, in which he will his true worshippers abide to the end, will he now I say admitt (o) mens inventions in the matter of Religion, &c.? For this sentence he pronounceth: (p) Not that which seemeth good in thy eyes, shalt thou do to the Lord thy God, but that which the Lord thy God commanded thee, that doe thou: Adde nothing unto it, diminish nothing

(p) *Deut. 4. 12.*

thing from it. Which sealing up his New Testament, he repeateth in these words: (q) *That which ye have hold till I come, &c.*

Wherefore whileas (r) Hooker saith, that Christ hath not by positive lawes so farre descended into particularities with vs as Moses with the Iewes: Whileas (s) Camero saith, *non esse disputandum ira, ut quoniam in veteri Testamento de rebus aliqui adia phoris certa fuit lex, &c. id in novo Testamento habere locum:* and whiles (t. B. Lindsey saith, that in the particular circumstances of persons y who n. place where, time when, and o the forme and order how th: worship and worke o the ministry should be performed th: Church hath power to define whatsoeuer is most expedient. and that this is a prerogative wherein the Christian Church differeth rom the Iewish Synagogue: They doe but speake their pleasure in vaine, and cannot make it appeare, that the Christian Church hath any more power to adde to the commandements of God, then the Synagogue had of old.

It is well said by (w) one: *There were many points of service, as Sacrifices, washings, anniversary dayes &c. which we have not: but the determination of such as we have, is as particular as theirs, except wherein the nationall circumstances make impediment.* For one place not be appointed for the worship of God, nor one Tribe of the worke of the ministry, among us, as among them, not because more power was left to the Christian Church, for determining things that pertaine to the worship of God, then was to the Iewish, but because the Christian Church was to spread it self over the whole Earth, and not to be confined within the bounds of one nation as the Synagogue was.

Let us then here call to mynd the distinction which hath been shewed betwixt religious Ceremonies and morall circumstances: for as touching morall circumstances which serve for common order and decency in the worship of God, they being so many and so alterable, that they could not be particularly determined in Scripture, for all the difference and almost infinite cases, which might occur: the Iewish Synagogue had the same power for determining things of this nature, which the church of Christ now hath. For the law did not define but left she be defined by the Synagogue, the set houres for all publique divine service, whe it should begin, how long it should last, the order should be kept in the reading and expounding of the law, praying, singing, catechizing, excommunicating, censuring, and relieving of Delinquents, &c. the circumstances of the celebration of marriage, of the education of youth in Schooles and Colledges, &c.

But as for Ceremonies which are proper to Gods holy worship, (x) shall we say, that the fidelity of Christ the Sonne hath been lesse, then the fidelity of Moses the servant? which were to be said, if 3.2. Christ

(q) Apoc 2

(r) Eccl.

pol. lib. 2.

(s) Pral. 8.

com. 1.

pag 349.

(t) Epist.

to the Past.

of the

Church of

Scotland.

Christ had not by as plaine, plentifull, and particular directions and ordinances, provided for all the necessities of the Christian Church in the matter of religiō, as *Moses* for the Iewish. Or if the least pinne, and the meanest appurtenance of the Tabernacle, and all the service thereof, be oved to be ordered according to the expresse commandement of God by the hand of *Moses*, how shall we thinke, that in the rearing, framing, ordering, & beautifying of the church the house of the living God, he would have lesse honor & prerogative give to his owne well-beloved Sonne, by whom he hath spoken to us in these last dayes, & whom he hath commaded vs to heare in all things; Or that he will accept at our hands any sacred Ceremonie, which men have presumed to bring into his holy and pure worship, without the appointment of his owne word and will revealed vnto us? Albeit the worship of God and religion in the Church of the new Testament, be accompanied without Ceremonies *numero paucissimis observatione facillimis, significatione praeantissimis*, (as (y) *Augustine* speaketh of our Sacraments) yet we have in Scripture no lesse particular determination and distinct direction, for our service, easie and plaine Ceremonies, then the Iewes had for their many heavy, and obscure ones.

(y) Epist.
118.

Sect. 13.

As for the third distinction, of adding to the accidentary parts of it, I remēber, that I heard in the logicks, of *pars essentialis* or *Physica*, & *pars integralis* or *mathematica*; of *pars similis*, & *pars dissimilis*; of *pars continua* & *pars discreta*. But of *pars accidentaria* heard I never till now. There is (I know) such a distinction of *Pars integralis*, that it is either *principalis* and *necessaria*, or *minus principalis* and *non necessaria*. But we cannot vnderstand their *pars cultus accidentaria*, to be *pars integralis non necessaria*, because then their distribution of worship into essentiall & accidentary parts, could not answer to the rule of a just distribution: of which one is, that *distributio debet exhaustire totum distributum*. Now, there are some parts of worship, which cannot be comprehended in the foresaid distribution, namely, *partes integrales necessariae*. What then? Shall we let this vnde distinction passe, because it cannot so well nor formally interpreted? Nay, but we will observe their meaning: who make use of it, For unto all such parts of worship as are not essentiall (and which they are pleased to call accidentarie) they hold, the Church may make addition. Whereunto I answer, 1. Let them themselves vnderstand, what they meane by those essentiall parts, to which the Church may adde nothing: and let them beware least they give us an incorrect description of the same.

2. There are many parts of Gods worship, which are not essentiall, yet such as will not suffer any addition of the Church. For proof whereof, I demand, vvere all the Ceremonies commanded to be used in the legall Sacraments and Sacrifices, essentiall parts of those

vvor.

worships? No man will say so. Yet the Synagogue was tied to observe those (and no other then those) Ceremonies, which the Word prescribed. When Israel was againe to keepe the Passeeover, (g) it was said, *In the fourteenth day of this moneth at even, ye shall keep it in his appointed season: according to all the Rites of it, and according to all the Ceremonies of it, shall ye keep it.* And (r) againe: *According to all that the Lord commanded Moses, so did the Children of Israel.* *Ritus & Ceremonijs divinitus institutus, non licuit homini suo arbitrio aliquid adijcere aut detrabere,* (s) saith P. Martyr.

3. If those accidentarie parts of worship, which are commanded in the Word, be both necessary to be used *necessitate præcepti*, and likewise sufficient meanes fully adequate and proportioned to that end, for which God hath destinated such parts of his worship as are not essentiall, (which must be graunted by every one who will not accuse the Scripture of some defect and imperfection:) then it followeth that other accidentarie parts of worship, which the Church addeth thereto, are but superfluous and superstitious.

4. I call to mind another Logically maxime: *Sublata una parte, tollitur totum.* An essentiall part being taken away, *totum essentiale* is taken away also. In like maner, an integrant part being taken away, *totum integrum* cannot remaine behinde. When a man hath lost his hand or is foot, though he be still a man Physically, *totum essentiale*, yet he is not a man mathematically, he is no longer *totum integrale*. Iust so, if we reckon any additions (as the Crosse, Kneeling, Holy-dayes, &c.) among the parts of Gods worship, then put the case that those additions were taken away, it followeth that all the worship, which remaineth still, will not be the whole and entire worship of God, but only a part of it, or at the best, a defective, wanting, lame, and maimed worship.

5. I have made it evident, (t) that our Opposites make the controverted Ceremonies to be worship, in as proper and peculiar sence as any thing can be; and that they are equalled to the chiefe and principall parts of worship, not ranked among the secondary or lesse principall parts of it.

6. Doe not our Divines condemne the addition of Rites & Ceremonies, to that worship which the Word prescribeth, as well as the addition of other things, which are thought more essentiall? Wee have heard Martyrs words to this purpose.

(w) Zanchinus will have us to learne from the second commandment, *in externo cultu qui Deo debetur, seu in Ceremonijs nihil nobis esse ex nostro capite comminiscendum*, wether in Sacraments or Sacrifices, or other sacred things, such as Temples, Altars, Clothes and Vessels, necessary for the externall worship; but that wee ought to be contented

(g) Num.

9 3.

(r) ib. ver. f.

5.

(s) Com. in

1. Reg. 8.

65.

Sect. 14.

(t) Supra

Cap. 1.

Sect. 6.

(w) In 2.

præ. Col.

363.

tented with those Ceremonies which God hath prescribed.

(x) *Ib.* col. 502. And in (x) another place, he condemneth the addition of any other rite whatsoever, to those rites of every Sacrament which have been ordained of Christ. *Si Ceremonijs cuiusvis Sacramenti, alios addas ritus, &c.*

(y) *Annot.*
on *Phil.* 2.
10.

(y) D. Fulke pronounceth even of signes and rites, that yve must doe in Religion and Gods service, not that which seemeth good to us, but that only which he commandeth. *Deut.* 4. 2. c. 12. 32.

(z) *Epist.*
ad *protest.*
Angl.

And (z) Calvine pronounceth generally, *Cenam Domini rem adeo sacrosanctam esse, ut nullis hominum additis eam conspurcare sit nefas.*

Sect. 15.

And thus have we made good our Argument, that the lawfulnessse of the Ceremonies cannot be warranted by any Ecclesiasticall Law. If we had no more against them, this were enough, that they are but humane additions, and want the warrant of the Word. When *Nadab* and *Abihu* offered strange fire before the Lord, and when the Iewes burnt their Sonnes and their Daughters in the Valley of the Sonne of *Himmon*; howsoever manifold wickednesse might have been challenged in that which they did, yet if any would dispute with God upon the matter, he stoppeth their mouthes with this one Answer,

(a) *Levit.*
10. 1.

(a) I commanded it not, neither came it into my heart. May we last of all heare what the (b) Canon Law it fesse decreeth? *Is qui præst, si præter voluntatem Dei, vel præter quod in sanctis Scripturis evidenter præcipitur, vel dicit aliquid, vel imperat, tanquam falsus testis Dei, aut*

(b) *Causa.*
11. q. 3.
c. 101.

Sacrilegus habeatur.

CH A P. VIII.

That the lawfulnessse of the Ceremonies can not be warranted by any Ordinance of the Civill Magistrate: whose power in things Spirituall or Ecclesiasticall, is explained.

Sect. 1.



Now are wee fallen upon the strong hold of our Opposites, which is the Kings Majesties Supremacy in things Ecclesiasticall. If they did meane in good earnest to qualify the lawfulness of the Ceremonies from holy Scripture, why have they not taken more paines and travel to debate the matter from thence?

And

And if they meant to justify them by the Lawes & Constitutions of the Church, why did they not study to an orderly peaceable proceeding, and to have things concluded in a lawfull Nationall Synode, after free reasoning and mature advisement? Why did they carry matters so factiously and violently? The truth is, they would have us to acquiesce and to say no more against the Ceremonies, when once we heare that they are enjoyned by his Majestie, our only supreme Governour. What I am here to say; shall not derogate any thing from his Highnesse Supremacy, because it includeth no such thing as a nomotheticall power, to prescribe and appoint such sacred and significant Ceremonies as he shall thinke good.

The Arch-Bishop of Armagh, in his Speech which he delivered concerning the Kings Supremacy, (for which King James returned him in a Letter his Princely and gracious thanks, for that he had defended his just & lawfull power, with so much learning and reason,) whiles he treateth of the Supremacy, and expoundeth that Title of *The only Supreme Governour of all his Highnes Dominions and Countries, as well in all spirituall or Ecclesiasticall things or causes, as temporall*; mentioneth no such things, as any power to dispose by his Lawes and ordinances, of things externall in the worship of God. Neither yet shall this following Discourse tend to the cooling & abating of that care and zeale which Princes owe to the oversight & promotion of Religion. For alas! the corruptions which have stept into Religion, and the decayes which it hath felt since Princes beganne to take small thought of it, and to leave the care of it to Popes, Bishops, Monkes, &c. can never be enough bewailed. *Nil enim, &c. For there is nothing* (saith (c) *Zanchinus*) *more pernicious, either to the Commonwealth* (c) *In* or to the Church, *then if a Prince doe all things by the judgement of others, pr.ec. col. and he himself understand not those things which are propounded to bee* 791. *done.*

Nor lastly, are we to sound an alarum of Rebellion. For to say that Subjects are not bound to obey such Lawes and Statutes of their Prince, as impose upon them a Yoke of Ceremonies, which hee hath no power to impose, is one thing; and to say, that they are not bound to subject themselves unto him faithfully and loyally, is another thing. Recte Gerson; *Qui abusi potestatis resistit, non resistit divine ordinationi*, saith (d) the Bishop of Sarisburie. Subjection, saith (e) D. Field, *is required generally and absolutely, where obedience is* (d) *De Iud.* nor. If we have leave to speake with (f) Divines, the bond and signe contriv. of subjection, is only Homage, or the oath of fidelity, whereby Sub- cap. 14.

(e) *Of the Church, lib. 4. c. 34. p. 400.* (f) *Gerard, loc. theol. tom. 6. p. 1280.*
Polan, *Synt. lib. 10. cap. 62. col. 960.*

jects binde themselves to be faithfull to their Prince. And we take the judge of all flesh to witnesse, before whose dreadfull Tribunal we must stand at that great day, how free we are of thoughts of Rebellion, & how uprightly we meane to be his Majesties most true and loyall Subjects to the end of our lives, and to devote our selves, our bodies, lives, goods and estates, and all that we have in the world, to his Highnesse service, and to the honour of his Royal Crowne.

Sect. 2.

Now for the purpose in hand, we will first examine what the Arch-Bishop of *Spalato* saith, for he discourseth much of the jurisdiction and Office of Princes, in things and causes Ecclesiasticall. The Title of the first Chapter of his sixth Booke *de Rep. Eccl.* holdeth; That it is the duty of Princes *super Ecclesiastica invigilare*. But in the body of the Chapter, he laboureth to prove, that the power of governing Ecclesiasticall things belongeth to Princes (which is farre more then to watch carefully over them.) This the Reader will easily perceiue. Nay, he himselfe, Num. 115. & 174. professeth he hath been proving, that Divine and Ecclesiasticall things, are to be ruled and governed by the authority & Lawes of Princes. The Title prefixed to the sixth Chapter of that same Booke, is this: *Legibus & edictis Principum Laicorum, & Ecclesiastica & Ecclesiasticos gubernari*. So that in both Chapters, he treateth of one and the same office of Princes about things Ecclesiasticall.

Now, if we would learne what he meanes by those *Ecclesiastica*, which he will have to be governed by Princes, (g) he resolves us that he meanes not things internall, such as the deciding of controversies in matters of faith, feeding with the Word of God, binding & loosing, and ministring of the Sacraments: (for in pure *spiritualibus*, (as he speaketh in *Summa* Cap. 5.) he yeeldeth the not the power of judging and defining:) but onely things externall, which pertaine to the externall worship of God, or which concerne externall Ecclesiasticall Discipline. Such things (h) he acknowledgeth to be *res Spirituales*. But *vera Spirituales*, he will have to comprehend onely things internall, which hee removeth from the power of Princes. Thus wee have his judgement as plaine as himselfe hath delivered it unto us.

But I demaynd, 1. Why yeeldeth he the same power to Princes in governing *Ecclesiastica*, which he yelderh them in governing *Ecclesiasticos*? For Ecclesiasticall Persons, being members of the common-wealth nolesse then Laickes, have the same King and Governour with them. For which reason it is (as (i) the B. himself sheweth out of *Molina*) that they are bound to be subject to their Princes Lawes, which pertaine to the whole common-wealth. But the like cannot be alleadged for the power of Princes to governe *Ecclesiastica*: for the B. (I trust) would not have said, that things Ecclesiasticall and things civill doe equally and alike belong to their power and Jurisdiction.

2. Why

2. Why confoundeth he the governing of things and causes Ecclesiasticall, with watching over and taking care for the same? Let us only call to mind the native signification of the word: *Ku Geydes* *Guberno* signifieth properly to rule or governe the course of a Ship: And in a Ship there may be many watchfull and careful eyes over her course, and yet but one Governour directing the same.

3. Why holdeth he, that things externall in the worship of God are not *vera spiritalia*? For if they be Ecclesiasticall and sacred Ceremonies (not fleshly and wordly) why will he not also acknowledge them for true spirituall things? And if they be not *vera spiritalia*, why calls he them *res spirituales*? For are not *Res* and *Verum* reciprocall, as well as *Ens* and *Verum*?

4. Even as a Prince in his Sea-voyage is supreme Governour of all which are in the Ship with him, end by consequence of the Governour, who directs her course, yet doth he not governe the action of governing or directing the course of the Ship: So though a Prince be the only supreme Governour of all his Dominions, & by consequence of Ecclesiasticall persons in his Dominions, yet he can not be said to Governe all their Ecclesiasticall actions & causes. And as the Governour of a Ship acknowledgeth his Prince for his only supreme Governour, even then whiles he is governing & directing the course of the ship, (otherwise whiles he is governing her course, he should not be his Princes Subject) yet he doth not thereby acknowledge that his Prince governeth his action of directing the course of the Ship, (for then should the Prince be the Pilot:) So when one hath acknowledged the Prince to be the only supreme Governour upon Earth, of all Ecclesiasticall persons in his Dominions, even whiles they are ordering and determining Ecclesiasticall causes; yet he hath not thereby acknowledged that the Prince governeth the Ecclesiasticall causes. Wherefore whiles (k) the B. taketh the English Oath of Supremacy, to acknowledge the same which he teacheth touching the Princes power, he giveth it another sence then the words of it can beare. For it saith not that the Kings Majestie is the only supreme Governour of all his Highnes Dominions, and OF all things and causes therein, as well Ecclesiasticall or Spirituall, as Temporall. But it saith, that he is the only Supream Governour of all his Highnes Dominions IN all things or causes, &c. Now, the spirituall Guides of the Church substituted by Christ, as Deputies in his stead, who is the most supream Governour of his own Church, and (l) on whose shoulder the Governement resteth as his Royall prorogative; even then whiles they are governing and putting order to Ecclesiasticall or spirituall causes, they acknowledge their Prince to be their only supreme Governour upon Earth: yet hereby they impie not that he governeth their Governing of Ecclesiasticall causes, as hath been shewed by that *Simile* of governing a Ship.

(k) *Opus.*
error Fr.
Suarez.
Cap. 3.
n. 23.

(l) *Isa. 96.*

Sect. 4.

5. Whereas the B. leaveth all things externall, which pertaine to the worship of God, to be governed by Princes, I object that the version of the holy Scripture out of Hebrew and Greeke into the vulgar tongue, is an externall thing, belonging to the worship of God, yet it cannot be governed by a Prince who is not learned in the originall tounge.

6. Whereas he yeildeth to Princes the power of governing in *spiritualibus*, but not in *pure spiritualibus*, I cannot comprehend this Distinction. All sacred and Ecclesiasticall things belonging to the worship of God are spirituall things.

What then understands he by things purely spirituall? If he meane things which are in such sort spirituall, that they have nothing earthly nor externall in them; in this sence the Sacraments are not purely spirituall, because they consist of two parts; one earthly, and another heavenly, as *Irenæus* saith of the Eucharist. And so the Sacraments not being things purely spirituall, shall be left to the power and government of Princes. If it be said, that by things purely spirituall, he meanes things which concerne our Spirits onely, and not the outward man; I still urge the same Instance: For the Sacraments are not in this sence spirituall, because a part of the Sacraments, to wit, the Sacramentall Signes or Elements, concerne our externall & bodily senses of seeing, touching, and tasting.

(m) Lib. 6.
cap. 5.
n. 174.
(n) Ibid.
num. 177.

7. The B. also contradiceth himselfe unawares: For in (m) one place hee reserveth and excepteth from the power of Princes, the judging and deciding of controversies and questions of faith. Yet in (n) another place hee exhorteth Kings and Princes, to compell the Divines of both sides (of the Roman and Reformed Churches) to come to a free conference, and to debate the matters controverted betwixt them; in which conference, hee requireth the Princes themselves to bee Iudges.

Sect. 5.

It remaineth to trie what force of reason the B. hath to backe his opinion. As for the ragged rabble of humane Testimonies, which he raketh together, I should but weary my Reader, and spend paper and Inke in vaine, if I should insist to answer them one by one. Only thus much I say of all those Sentences of the Fathers, and Constitutions of Princes and Emperours about things Ecclesiasticall, together with the Histories, of the submission of some Ecclesiasticall causes to Emperours; Let him who pleaseth read them; And it shall appeare,

1. That some of those things whereunto the power of Princes was applied, were unlawfull.

2. There were many of them things Temporall or Civill, not Ecclesiasticall or Spirituall, nor such as pertaine to the worshippe of God.

3. There

3. There were some of them Ecclesiasticall or Spirituall things, but then Princes did only ratify that which had bene determined by Councells, and punish with the civill sword such as did stubbornly disobey the Churches lawfull constitutions. Neither were Princes allowed to doe any more.

4. Sometimes they interposed their authority and medled in causes spirituall or Ecclesiasticall, even before the definition of Councells: yet did they not judge nor decide those matters, but did only convocate Councells, and urge the Cleargie to see to the misordered and troubled estate of the Church, and by their wholesome Lawes & ordinances to provide the best remedies for the same which they could.

5. At other times Princes have done somewhat more in Ecclesiasticall matters: but this was only in extraordinary cases, when the Cleargy was so corrupted, that either through ignorance they were unable, or through malice and perversnesse unwilling to doe their duty in deciding of controversies, making of Canons, using the keyes, and managing of other Ecclesiasticall matters: in which case Princes might and did by their coactive temporall Iurisdiction, avoid disorder, errour and superstition, and cause a Reformation of the Church.

6. Princes have likewise in rightly constituted and well reformed Churches, by their owne Regall authority, straitly injoynd things pertaining to the worship of God: but those things were the very same which Gods owne written Word had expressely commanded.

7. When Princes went beyond these limits and bounds, they tooke upon them to judge and command more then God hath put within the compasse of their power

But as touching the passages of holy Sripture which the B. allead- Sect. 6.
geth, I will answer thereto particularly. And first, hee produceth that place *Deut. Chap. 17. vers. 19.* where the King was appointed to have the Booke of the Law of God with him, that he might learne to feare the Lord his God, and to keep all the words of this Law and these Statutes to doe them. What Logicke (I pray) can from this place inferre that Princes have the supreme power of governing all Ecclesiasticall causes? Next, the B. tells us of *Dauids* appointing of the offices of the Levites, and dividing of their courses, *1 Chron. 23.* and his commending of the same to *Solomon*, *1 Chron. 28.* But he might have observed, that *David* did not this as a King, but as a Prophet or man of God. *2 Chron. 8. 14.* yea those orders and courses of the Levites, were also commanded by other Prophets of the Lord. *2 Chron. 29. 25.* As touching *Solomons* appointing of the courses and charges of the Priests, Levites, & Porters, he did it not of himselfe, nor by his owne Princely authority, but because *David* the man of God had so commanded, *2 Chron. 8. 14.* For *Solomon* received from

from David, a patterne for all that which he was to doe in the worke of the house of the Lord, and also for the courses of the Priests and Levites, 1. *Chron.* 28. 11. 12. 13.

Seet. 7.

The B. comes on and tells us that Hezekiah did applie his Regall power to the Reformation of the Levites, and of the worship of God in their hands; (o) saying: *Heare me yet Levites, sanctify now your selves and sanctify the house of the Lord God of your fathers, and carry forth the filthinesse out of the holy place.*

(o) 2. *Chrō*
29. 5.

Ans. He exhorted them to no more then Gods Law required of them. For the Law ordained them to sanctify themselves, and to doe the service of the house of the Lord, *Num.* 8. 6. 11. 15. & 18. 32. So that Hezekiah did here constitute nothing by his owne arbitrement and authority, but plainly sheweth his warrant, *vers.* 12. *The Lord hath chosen you to stand before him, to serve him, and that you should minister unto him.* But the B. further alleadgeth out of 2 *Chron.* 31. that Hezekiah appointed the courses of the Priests and Levites, every man according to his service.

Ans. He might have read 2. *Chron.* 29. 25. that Hezekiah did all this according to the commandement of David & of Gad the Kinges Seer, and Nathan the Prophet: for so was the commandement of the Lord by his Prophets. And who doubteth but Kings may command such things as God hath commanded before them.

Seet. 8.

The next example which the B. alleadgeth, is out of 2. *Chron.* 35. where we read that Iosias did set the Priests and Levites againe in their charges. Which example cannot prove that Kings have the supreme power of governing Ecclesiasticall causes, unlesse it be evinced that Iosias changed those orders and courses of the Levites & Priests, which the Lord had commanded by his Prophets 2 *Chron.* 29. 25. and that he did institute other orders by his owne Regall authority. Whereas the contrary is manifest from the Text. For Iosias did only set the Priests and Levites those charges and courses, which had been assigned unto them after the writing of David and Solomon *vers.* 4. and by the commandement of David, and Asaph, and Heman, and Ieduthun the Kings Seer, *vers.* 15. Neither did Iosias command the Priests and Levites, any other service then that which was written in the booke of Moses *vers.* 12. So that from his example it only followeth, that when Princes see the state of Ecclesiasticall persons corrupted, they ought to interpose their authority for reducing them to those orders and functions, which Gods Word commandeth.

Seet. 8.

(p) 2. *Chrō*

24.

Moreover, the B. objecteth the example of Joash: who, while he yet did right in the dayes of Jehoada the Priest, (p) sent the Priests & Levites, to gather from all Israell, money for repairing the house of the Lord: and when they dealt negligently in this businesse, he transferred the charge of the same unto others, and making himselfe the

the Keeper of the holy money, did both prescribe how it was to be debourled, and likewise take from good *Iehojada* the Priest the administration of the same. Now, where Ie hath read that *Iosab* made him selfe the keeper of the money, and prescribed how it should be debourled, also that he tooke the administration from *Iehojada*; I can not guesse, for the Text hath nothing in it, but the contrary, viz. that the Kings Scrivener, and the High Priests Officer, kepted the money and debourled the same, as the King and *Iehojada* prescribed unto them. As to that which he truly alleadgeth out of the holy Text, I answer, 1. The collection for repairing the house of the Lord was no humane ordinance, for *Iosab* sheweth the Commandement of *Moses* for it, *Vers. 6.* having reference to *Exod. 30. 12. 13. 14.* No other collections did *Iosab* impose, (q) but those *quæ divino jure debbantur*. (q) J. *Wolph. in* 2. As for the taking of the charge of this collection from the Priests, he behooved to doe so, because they had still neglected the worke, when the three & twentie yeare of his raigne was come. And so say we, that when the ministers of the Church faile to doe their duty, in providing that which is necessary for the service of God, Princes ought by some other meanes to cause these things be redressed. 3. *Iosab* did nothing with these moneys without *Iehojada*, but (r) *Pontifex eas primum laborantibus tribuit, tum in ædis sacræ re-* (r) Id. I. *stitutionem maxime convertit.* 4. And what if he had done this by himselfe? I suppose no man will reckon the hiring of Masons and Carpenters, with such as wrought Iron and Brasse, or the gathering of money for this purpose, among spirituall things or causes. 5. And if these employments about *Solomons* Temple were not to be called Spirituall or Ecclesiasticall, farre lesse about our materiall Churches, which are not holy nor consecrated as *Solomons* was for a typicall use. Wherefore without all prejudice to our cause, we may and doe commend the building and repairing of Churches by Christian Princes.

But the B. returneth to another Example in *Solomon*, which is the putting of *Abjathar* the chief Priest from his Office, and surrogating of another in his place. *Ans.* *Abjathar* was civilly dead, as the Lawyers use to speake, and it was only by accident or by consequent that *Solomon* put him from his Office: he sent him away to *Anathoth*, because of his treasonable following and aiding of *Adonijah*, whereupon necessarily followed his falling away from the honour, dignity and Office of the High-Priest: whence it only followeth, that if a Minister be found guilty of lese Majesty, the King may punish him either with banishment or proscription, or some such civill punishment, whereupon by consequence will follow his falling from his Ecclesiasticall office and dignity. 2. As for *Solomons* putting of *Zadok* in the roome of *Abjathar*, it maketh as litle against us, for *Zadok* did fall to the place *jure divino*.

The honour and office of the High-Priesthood was given to *Eliazer* the Elder Sonne of *Aaron*, and was to remaine in his family. Now it came to passe that it was transferred to *Eli*, who was of the family of *Itamar*, we read not. Alwayes after that *Abjathar*, who was of the family of *Itamar*, and descended of *Eli*, had by a capitall crime fallen from it, it did of very right belong to *Zadoke*, who was the chiefe of the family of *Eliazer*. And so all this flowed, not from *Solomons*, but from Gods owne authority.

Sect. 11.

The B. remembreth another example in *Hexekiah* to, telling us that he removed the high places, and brake in peeces the brazen serpent, when the children of Israel did burne incense vnto it. Now, we with from our hearts, that from this example all Christian Kings may learne to remove and destroy the monuments of Idolatry out of their Dominions. And it be said that in so doing, Kings take vpon them to governe by their Princely authority, an Ecclesiasticall or spirituall cause; It is easily answered that when they destroy Idolatrous monuments, they doe nothing by their owne authority, but by the authority of Gods Law, (s) which commandeth to abolish such monuments, and to roote out the very names of Idolls: which commandement is to be executed by the coaction of temporall power.

Exod. 33

13. & 34.

13. 14.

Deut 7 5.

Ist. 30. 12.

Sect. 12.

1 Kings

23. & 24.

Chron. 19

in 2 Chro.

34 & 35.

x 1. Mac-

cab. 4. 59.

y Esther.

9. 26.

2. Chro.

29. 1 &

34. 2. &c.

Finally, saith the B. the Kings of the Iewes (t) have in the Temple propounded the Law of the Lord to the people, renewed the covenant of religion, pulled downe profane Altars, broken downe Idols, slaine idolatrous Priests, liberated their Kingdome from abomination, purged the Temple, (w) proclaimed the keeping of the passeover, and of the Feast of the Dedication, (y) and have also instituted new Feasts. For all which things they are in (x) the Scriptures much praised by the Holy Spirit.

Ans^r. True it is, *Iosias* did reade the Law of the Lord to the people in the Temple, and made a covenant before the Lord, but 1. He prescribed nothing at his owne pleasure, only he required of the people to walke after the Lord, and to keepe his commaundements.

2. Neither yet did he this worke by himsele, but did convocate a Counsell of the Prophets Priests and Elders of Israel, for the advancing of that reformation, 2. Kings. 23. 1.

3. And if he had done it by himsele, yet we are to remember that the reformation of a Church generally and greatly corrupted, craveth the more immediate intermeddling of Princes, and a great deale more then can be ordinarily and orderly done by them, in a Church already reformed. The slaying of the Idolatrous Priests had also the warrant and authority of the Law of God, which appointed a capitall punishment for blasphemers, (a) or such as in

a Ranch.

in 3. prae.

575. 576.

577. 578.

con-

contempt of God, and to rub some ignominie upon his name, did traduce his doctrine and religion, and either detract from him and attribute to Idolls that which appertained properly unto him, or else attributed unto him either by enunciation or imprecation, such things as could not stand with the glory of the Godhead. Concerning the abolishing of Idolatry and all the reliques thereof, we have answered that it was commaunded by God. The keeping of the passeover was also commaunded in the Law: so that when *Hexekiah* enjoined it, he did but publish Gods owne expresse ordinance.

Last of all, touching the two remanent examples. 1. The Feast of the Dedication was not ordained by the sole authority of *Judas*, but (b) by his brethren and by the whole Congregation of *Israel*: and the dayes of *Purim* (c) were established by *Mordecai* a Prophet.

b 1. Mac.

4 59.

c Est. 9.

20. 21.

d Supra
Cap. 6.

2. We have else-where made it evident, that the dayes of *Purim* by their first Institution were only dayes of civill joy and solemnity: and that the Feast of the Dedication was not lawfully instituted.

Thus having dismissed the B. we will make us for clearing the purpose in hand. But before we come to shew particularly what *Princes* may doe, and what they may not doe, in making Lawes about things Ecclesiasticall, we will first of all lay downe these Propositions following:

Sect. 13.

1. Whatsoever the power of *Princes* be in things and causes Ecclesiasticall, it is not (sure) absolute nor unbounded. *Solius Dei est*, saith (e) *Scapleton*, *juxta suam sanctissimam voluntatem, actiones suas omnes dirigere, & omnia facere quacunque voluit.* And againe: *Vis tuam voluntatem esse regulam rerum omnium, ut omnia fiant pro tuo beneplacito?* Whether we respect the persons or the places of *Princes*, their power is confined within certaine limits, so that they may not enjoyne whatsoever they list. As touching their persons: *Bishop Spotswood* would doe no lesse then warrant the Articles of *Perth*, by *King James* his personall qualities.

e Prompt.

morall. in-

Domin. 1.

quadrag.

text. 10.

His person (f) saith he, *were he not our Sovereigne, gives them sufficient authority, being recommended by him: For he knowes the nature of things, and the consequences of them, what is fit for a Church to have, and what not, better then we doe all.*

f Serm. in

Perth. as-

semb.

I meane not to derogate any thing from *King James* his due deserved praise, nor to obscure his never dying memory. Only I say, that such a Prince as the B. speaketh of, who knoweth what is fit for a Church to have, and what not, better then many learned and godly Pastors assembled in a Synode, is *Rara avis in terris nigroque similima cygno*. For a Prince beeing but a man, and so subject to error: being

but one man, and so in the greater hazard of error, for *plus videns oculi, quam oculus*; and more to him than is alone, when he saileth, for he hath not another to help him up, saith (g) the wisest of mortall Kings: being also compassed & assailed with so many and so mighty tentations, which other men are free of: and lastly, seeing so taken up and distracted with secular affaires and cares, that very seldome is he found well versed or singularly learned in the controversies of Religion: may nor such a one in the common sence of Christians, be thought more like to faile & miscarry, in his judgement about things Ecclesiasticall, then a whole Synod, wherein there are many of the learned, judicious and godly Ministers of the Church. Papiests tell us, that they will not defend the personall actions of the Pope, (b) *quasi ipse solus omnibus boni sapore potuerit, id quod recte nemini concessum perhibetur*. Their own records let the world know the abominable vices and impieties of Popes. Witnesse *Platina*, in the life of *John the 10. Benedict the 4. John the 13. Boniface the 7. John the 20. John the 22. Paul the 2. &c.* And further when our Adversaries dispute of the Popes infallibility, they graunt, for his owne person, he may be an Hereticke: only they hold that he cannot erre, *e Cathedra*.

And shall we now Idolize the persons of Princes more then Papiests doe the persons of Popes? Or shall Papiests object to us, that we extoll the judgement of our Princes to a higher degree of authority & infallibility, then they yeeld to the judgement of their Popes? Alas, why would we put Weapons in the hands of our Adversaries?

But what say we of Princes in respect of their place and calling? Is not their power absolute in that respect? Recte quidam,

saith (i) *Saravia, illiberalis & inverecundi censet esse ingenij, de Principum potestate & rebus gestis questionem movere, quando & Imperator sacrilegium esse scribit, de eo quod a Principe factum est disputare.*

(k) *Camero* holdeth, that in things pertaining to externall order in religion, Kings may command what they will *pro autoritate*, and forbidde to seeke another reason beside the Majesty of their authority: yea that when they command *frivola, dura, & iniqua respectu nostri*, our consciences are bound by those their frivolous and unjust commandements, not only in respect of the end, because scandall should

possibily follow in case we obey them not, but also *lubentis respectu*, because the Apostle bidde us, obey the Magistrate for conscience sake. At the reading of these Passages in *Saravia & Camero*, horror and amazement have taken hold on me. O wisdom of God, by whom Kings doe raigne & Princes decree Iustice, upon whose thigh & vesture is written *King of Kings & Lord of Lords*; make the Kings of the Earth to know that their Lawes are but *Regula regulata*, and *mensura mensurata*. Be wise now therefore. O ye Kings: Be instructed ye Judges of the Earth. Serve the Lord with feare, and rejoyce

with

with trembling. Kisse the Sonne, and lay downe your Crownes at he
feete of the Lambe (l) that sits upon the Throne, *discede iustitiam* (l) *Calv. in*
moniti, and remember that this is the beginning of wisdom, by *Psal. 2.*
casting pride away, to addict yourselves to the Dominion of Christ:
Who albeit he hath given the Kingdomes of this world unto your
hands, and *Non auferet mortalita, Qui regna dat celestia*; (m) yet hath (m) *Psal. 9.*
he kept the government of his Church upon his owne shoulder. So
that *Rex non est proprie Rector Ecclesie, sed Reipublice: Ecclesia vero*
Defensor est. O all yee Subjects of Kings and Princes, understand
that in things pertaining to the Church and Kingdome of Christ,
(n) ye are not the *Servants of men*; to doe what they list, and that (n) *I. Cor.*
for their listing. The Apostle *Rom. 13.* (o) urgeth not obedience to
Magistrates for conscience sake, but only subjection for conscience
sake. For (p) he concludeth his whole purpose *Verf. 7. Render on Tit. 3.*
therefore to all their dues, tribute to whom tribute is due, customs to
whom customs, feare to whom feare, honour to whom honour. *543.*

There is not in all that Chapter one word of obedience to Magistrates. (p) *Parcus*
And as touching the binding power of their Lawes, be they never
so just they cannot bind you any other way nor in respect of the ge-
nerall end of them: For *per se* they cannot bind more then the Churches
Lawes can. Which things (q) *D: Forbesse* also hath told you out
of *Caluine.* (q) *Iren.*
lib 2. cap.

And hence it followeth, that whensoever you may omit that
which Princes enjoyne, without violating the Law of Charity, you
are not holden to obey them, for the Majesty of Princely authority.
Be ashamed O ye Formalists of your ascribing to Princes a Iurisdiction
so absolute. Bury it in the grave of eternall silence. Tell
it not in *Rome*: publish it not among the Vassals of Antichrist, lest
the daughters of Babylon reioice, lest the worshippers of the Beast
triumph. O how small confidence have the Cardinals. I say not now
into the Popes person, but even into his chaire, when beeing entered
in the Conclave, for the election of a new Pope, they spend
the whole day following in the making of Lawes, belonging to the admi-
nistration & handling of all things by him, who shalbe aduanced to the
Popedome: which lawes every one of them subscribeth, and
swareth to observe, if he be made Pope, as *Onuphrius* writeth.
Though the Popes owne creatures the Iesuites in their Schooles and
Bookes, must disprove for his infallibility *e Cathedra*, yet we see
what trust the wise Cardinalls shut up in the Conclave, doe put in
him, with what bound they tie him & within what bounds they con-
fine his power. Albeit the Pope after he is created obserueth not
strictly this oath, as (r) that wise writer of the History of the Coun-
cell of *Trent* noteth: yet let me say once againe, shall we set up
the power of Princes higher, or make their power lesse limited, then
Papists doe the power of Popes? Or shall they set bounds, to Popes,
and we set none to Princes. (r) *Lib. 1.*

Sect. 15.

But I find my self a little digressed, after the roving absurdities of some opposites. Now, therefore to returne, the second Proposition which I am here to lay downe, before I speak particularly of the power of Princes, is this, whatsoeuer Princes can commendably either do by them selves, or command to be done by others, in such matters as any way pertaine to the externall worship of God, must be both lawfull in the nature of it, and expedient in the use of it: which conditions if they be wanting, their commandements cannot bind to obedience.

(f) *Parents*
in *Rom.*
13. 4.

For (f) 1. The very ground and reason wherefore we ought to obey the Magistrate, is, for that he is the Minister of God, or a Deputie set in Gods stead to us. Now, he is the Minister of God, only for our good, *Rom.* 13. 4. Neither were he Gods Minister, but his owne Master, if he should rule at his pleasure, and command things which serve not for the good of the Subjects. Since therefore the commandements of Princes bind only so farre as they are the Ministers of God for our good: and Gods Ministers they are not, in commanding such things as are either in their nature unlawfull, or in their use inconvenient: it followeth that such commandements of theirs cannot bind.

2. Princes cannot claime any greater power in matters Ecclesiasticall, then the Apostle Paul had, or the Church her selfe yet hath: that is to say, Princes may not by any Temporall or Regall Jurisdiction urge any Ceremony or forme of Ecclesiasticall Policy, which the Apostle once might not, and the Church yet may not urge by a Spirituall Jurisdiction. But neither had the Apostle of old, nor hath the Church now power to urge either a Ceremony or any thing else, which is not profitable for edifying. Paul could doe nothing against the truth but for the truth, and his power was given him to edification and not to destruction, *2. Cor.* 13. 8. 10. Neither shall Ecclesiasticall persons to the worlds end receive any other power, beside that which is for the perfecting of the Saints, and for the edifying of the body of Christ, *Eph.* 4. 12. Therefore as (1) the Churches power is only to prescribe that which may edify, so the power of Princes is in like sort given to them for edification, and not for destruction, neither can they doe ought against the truth, but only for the truth.

(1) *D. Forb.*
1ren. lib. 2
cap. 4. f.
10.

3. We are bound by the Law of God to doe nothing which is not good & profitable or edifying, *1. Cor.* 6. 12. & 14. 26. This Law of Charity is of a higher and straiter bound then the Law of any Prince in the World.

The generall rule of all indifferent things, is, let all things be done to edification: And *Rō.* 15. 1. 2. let every man please his neighbour to edification, even as Christ pleased not himself, but others. Whatsoever then is of this ranke, which either would weaken or not edify our

brother, be it never so lawfull, never so profitable to our selves, never so powerfully by earthly authority enjoyned; Christians who are not borne unto themselves, but unto Christ, unto his Church, and fellowe members, on Tit. 1. must not dare to meddle with it, saith (1) one well to our purpose. 15. pag. 295.

A third Proposition I premit, which is this. Since the power of Princes to make Lawes about things Ecclesiasticall, is not absolute, but bound and adstricted unto things lawfull and expedient, which sort of things, and no other, we are allowed to doe for their commandements: and since Princes many times may and doe not only transgresse those bounds and limits, but likewise pretend that they are within the same, when indeed they are without them, and inioyne things vnlawfull and in convenient, vnder the name, title, and shew of things lawfull and convenient: Therefore it is most necessary as well for Princes to permit, as for Subjects to take liberty to trie and examine by the judgement of discretion, everie thing which auctority enioyneth whether it be agreeable or repugnant to the rules of the word, and if after triall it be found repugnant to abstaine from the doing of the same. Sect. 16.

For 1. The word teacheth us, that the spirituall man judgeth all things 1. Cor. 2. 15. trieth the things that are different. Phil. 1. 10. hath his senses exercised to discern both good and evill. Hebr. 5. 14. and that every one who would hold fast that which is good, and abstaine from all appearance of evill, must first prove all things. 1. Thesal. 5. 21.

2. Whatsoever is not of faith is sinne Rom. 14. 23. But whatsoever a man doeth without the triall, Knowledge, and persuation of the lawfullnesse of it, by the word of God, that is not of faith. Ergo a sinne. It is the word of God, and not the arbitrement of Princes whereupon faith is grounded. And though the word may be without faith, yet faith can not be without the word. By it therefore must a man trie and know assuredly the lawfullnesse of that which he doth.

3. Everie one of vs shall give account of himself to God. But as we cannot give an account to God of those actions which wee have done in obedience to our Prince, except we have examined, considered, and vnderstood the lawfullnesse of the same: so an account could not be required of us for them, if we were bound to obey and to keep all his ordinances, in such sort that we might not trie and examine them, with full liberty to refuse those which we judg out of the word to be vnlawfull or inconvenient: for then Princes ordinances were a most sufficient warratt to us: we needed trie no more: let him make an account to God of his command: we have account to make of our obedience.

4. If we be bound to receive and obey the lawes of Princes, without

without making a free triall and examining of the equity of the same, then wee could not be punished for doing unwillingly and in ignorance; things unlawfull prescribed by them. Whereas every soule that sinneth shall dye; and when the blind leads the blind, he who is ledde falls in the ditch as well as his leader.

5. No man is permitted to doe every thing which seemeth right in his eyes, and to follow every conceit which takes him in the head: but every man is bound (s) to walke by a rule: But the Law of a Prince cannot be a rule, except it be examined, whether it be consonant to the Word of God. *Index secundum legem*, and his Law is only such a rule as is ruled by a higher rule: In so farre as it is ruled by the owne rule of it, in as farre it is a rule to us: and in so farre as it is not ruled by the owne rule of it, in as farre it is not a rule to us. *Quid ergo? an non licebit Christiano cuique convenientiam regula & regulari (ut vocant) observare?* saith (w) *Iunius*.

(w) *Ani-*
mad. in
Bell. cont.
1. lib. 3.
cap. 10.
(x) *Psal.*
297.

6. The rule whereby we ought to walke in all our wayes, and according to which we ought to frame all our actions, is provided of God (x) a stable and sure rule, that it being observed and taken heed unto, may guide and direct our practise aright, about all those things which it prescribeth. But the Law of a Prince (if we should without triall and examination take it for our rule,) cannot be such a stable and sure rule. For put the case that a Prince enjoyne two things which sometimes fall out to be incompatible, and cannot stand together, in that case his Law cannot direct our practise, nor resolve what to doe. Whereas God hath so provided for us, that the case can never occur, wherein we may not be resolved what to doe, if we observe the rule which he hath appointed us to walke by.

7. Except this Iudgement of discretion which we plead for, be permitted unto us, it will follow that in the point of obedience we ought to give no lesse, but as much honour unto Princes, as unto God himselfe: For when God publisheth his Commandements unto us, what greater honour could we give him by our obedience, then to doe that which he commandeth, for his owne sole will and authority, without making further enquiry for any other reason.

8. The Apottle, *1. Cor. 7:23.* forbiddeth us to be the servant of men, that is, to doe things for which we have no other warrant, beside the pleasure and will of men. Which interpretation is grounded upon other places of Scripture, that teach us, we are not bound to obey men in any thing, which we know not to be according to the will of God, *Eph. 6. 6. 7.* that we ought not to live to the lusts of men but to the will of God, *1. Pet. 4. 2.* and that therefore we ought in every thing to prove what is acceptable unto the Lord, *Eph. 5. 20.*

9. They who cleanse their way, must take heed thereto according to

to the Word, *Psal. 119.9.* Therefore if wee take not heed to our way according to the Word, we doe not cleanse it. They who would walke as the Children of light, must have the Word for a lampe unto their feet, and a light unto their path, *Psal. 119.105.* Therefore if we goe in any path, without the light of the Word to direct us, we walke in darkenesse and stumble, because we see not where wee goe. They who would not bee unwise, but walke circumspectly, must understand, what the will of the Lord is, *Eph. 5.17.* Therefore, if we understand not what the Will of the Lord is concerning that which we doe, we are unwise, and walke not circumspectly.

10. (y) *Dona Dei in Sanctis non sunt otiosa.* Whatsoever Grace God (y) *Zanch.* giveth us, it ought to be used and exercised, and not to lie idle in us. *in Phil. 1.* But (z) God giveth us *actionem cognoscendi, τὸ διαφύκειν* discern- 10.
di, &c. a certaine measure of the Spirit of Discretion, to teach us (z) *Id. ibid.* what to choose as good, and what to refuse as evil, *1 Iob. 2. 27.* The same anointing teacheth you of all things, *1 Cor. 2. 13.* He that is spiritual judgeth all things. Therefore God would have us to exercise that measure of the gift of discretion, which he hath bestowed on us, in discerning of things which are propounded to us, whether they ought to be done or not.

11. Doe not our Divines plead for this judgement of private discretion, which ought to be permitted to Christians, when any thing is propounded to be believed or done by them? And this their judgement is to be seene in their writings against Papists about the Controversies *de interpretatione Scripturae, de fide implicita, &c.*

12. The Bishop of Sarisburie in his Prelections *de iudicio controversiarum*, doth often and in many places commend unto Christians, the same judgement of discretion which wee stand upon, & holdeth it necessary for them to trie and examine whatsoever either Princes or Prelates command them to doe. *Coactiva, &c.* The coercive Power of a Prince (a) saith he, doth not absolutely bind the Subject, but only with this condition, except he would compell him to that which is unlawfull. (a) *cap. 14. pag. 77.* Therefore there is ever left unto Subjects a Power of proving and judging in their owne mind, whether that which is propounded be ungodly and unlawfull or not: and if it be ungodly, that which the King threatneth should be suffered, rather then that which he commandeth be done. This Augustine hath taught &c. And whereas it might be objected, that this maketh a Subject to be his Princes Iudge, (b) he answereth thus. *Non se &c.* He maketh (b) *ibid. c. 26. p. 152.* not himselfe anothers Iudge, who pondereth and examineth a Sentence published by another, in so farre as it containeth something either to be done or to be believed by him: but only hee maketh himselfe the Iudge of his owne actions. For, howsoever he who playeth the Iudge, is truly said to iudge, yet every one who judgeth is not properly said to play the Iudge. Hee playeth the Iudge, who in a externall Court pronounceth a Sentence, which by force of

Jurisdiction toucheth another: but he judgeth, who in the inferiour Court of his owne private Conscience conceiveth such a Sentence of the things to be believed or done, as pertaineth to himselfe alone: This latter way private men both may and ought to judge of the Sentences and Decrees of Magistrates, neither by so doing doe they constitute themselves Judges of the Magistrates, but Judges of their owne actions.

Señ.
XVII.

Finally, there is none of our Opposites, but saith so much as inferreth the necessity of this Iudgement of private and practicall discretion, for every smatterer among them hath this much in his mouth, that if the King or the Church commande any thing unlawfull, then we ought to obey God rather then men: but when they commaund things indifferent and lawfull, then their Ordinance ought to be our Rule. But (goodmen) will they tell us, how wee shall know, whether the things which the King, or the Church (as they speake) doe injoyne, are lawfull or unlawfull, indifferent, or not indifferent; and so we shall be at a point. Dare they say, that we must judge those things indifferent which our Superiours judge to be such, and those unlawfull, which our Superiours so judge of? Nay, then they should deliver their distinction in other termes, and say thus: If our Superiours injoyne any thing which they judge to be unlawfull, and which they command us so to account of, then we ought to obey God rather then men: but if they injoyne such things as they judge to be indifferent, and which they command us so to account of, then we ought to obey their Ordinance. Which distinction me thinks, would have made *Heracitus* himselfe to fall a laughing with *Democritus*. What then remaineth? Surely our Opposites must either say nothing, or else say with us, that it is not onely a Liberty but a duty of Inferiours, not to receive for a thing lawfull that which is injoynd by Superiours, because they account it and call it such, but by the judgement of their owne discretion following the rules of the Word, to trie and examine, whether the same be Lawfull or unlawfull.

Señ.
XVIII.

These *Præcognita* being now made good, come wee to speake more particularly of the Power of Princes to make Lawes and Ordinances about things which concerne the Worship of God. The purpose we will unfold in three distinctions, 1. of things. 2. of times 3. of ties. First, let us distinguish two sorts of things in the Worship of God, viz. things substantiall, & things circumstantiall. To things substantiall we referre as well sacred and significant Ceremonies as the more necessary and essentiall parts of Worship, and in a word, all things which are not mere externall circumstances such as were not particularly determinable within those bounds which it pleased God to set to his written Word, and the right ordering whereof, as it is common to all humane societies whether civill or sacred, so it is investigable by the very light and guidance of naturall reason. That
among

among this kind of mere circumstances, sacred significant Ceremonies can not be reckoned, we have elsewhere made it evident. Now therefore of things pertaining to the substance of Gods worship, whether they be sacred Ceremonies, or greater and more necessary duties, we say that Princes have not power to injoyne any thing of this kynd, which hath not the plaine and particular Institution of God himself in Scripture. They may indeed and ought to publish Gods owne ordinances and commandements, and by their coactive temporall power urge and enforce the observation of the same. Notwithstanding it is a Princes duty, (c) *that in the worship of God, (c) Damasc. whether internall or externall, he move nothing, he prescribe nothing, except that pol. Chryst. which is expressely delivered in Gods owne written Word.* We must beware lib. 6. Cap. 3. we confound not things which have the plaine warrant of Gods Word, with things devised by the will of man. David, Ithosaphat, Haze- kiah, Iosiah, and other Kings among the people of God, did as well laudably as lawfully, injoyne and command that worship and forme of Religion, which God in his Law and by his Prophets commanded; and forbid, avoid, and abolish such corruptions, as God had for bidden before them, and appointed to be abolished: whence it follow- eth not that Kings may injoyne things which want the warrant of the word, but only this much, which we all commend, viz. (d) *That (d) Zanch. in a Christian Princes office in Religion, is diligently to take care that in his Domi- 4. prac. col. nion or kingdome, Religion out of the pure word of God, expounded by the word 791. Polan. of God is self, and understood according to the first Principles of faith (which synt. lib. 10. others call the analogy of faith) either be instituted; or being instituted be kept cap. 65. pure; or being corrupted be restored and reformed: that false doctrines, abuses, Idolls, and superstitions, be taken away to the glory of God, and to his owne and his Subjects salvation.*

But in all the Scripture Princes have neither a commendable ex- ample, nor any other warrant, for the making of any innovation in Religion, or for the prescribing of sacred significant Ceremonies of mens devising. Ieroboam caused a change to be made in the Cere- monies and forme of Gods worship. Whereas God ordained the Arke of the Covenant to be the signe of his presence, and that his glory should dwell between the Cherubims. Ieroboam set up two Calves to be the signes representative of that God who brought Israel out of Egypt. And this he meanes while he saith, (e) *Behold thy Gods, &c. (e) r. King giving to the signes the thing signified.* Whereas God ordained Ie- 12. 28. rusalem to be the place of worship, and all the sacrifices to be brought to the Temple of Solomon, Ieroboam made Dan and Bethel to be places of worship, and built there Altars and high places for the sacrifices. Whereas God ordained the sonnes of Aaron onely to be his Priests, Ieroboam made Priests of the lowest of the people, which were not of the sonnes of Levi. Whereas God ordained the feast of Tabernacles to be kept on the fifteenth day of the seventh month, Ieroboam ap- pointed

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XIX.

pointed it on the fifteenth day of the eight moneth. Now, if any Prince in the world might have faire pretences for the making of such innovations in Religion, *Ieroboam* much more. He might alledge for his changing of the signes of Gods presence, and of the place of worship, that since *Rehoboams* wrath was incensed against him, and against the ten Tribes which adhered vnto him, (as appeareth by

(f) 2. Chron.
13. 6.

(g) 1. Chron
11. 1.

(f) the accounting of them to be rebels, and by (g) the gathering of a huge armie, for bringing the kingdome againe to *Rehoboam*) it was no longer safe for his subjects to goe up to *Ierusalem* to worshp, in which case God who required mercy more then sacrifice, would beare with their changing of a fewe Ceremonies, for the safety of mens lives. For his putting downe of the Priests and Levites, and his ordaining of other Priests which were not of the sonnes of *Levi*: he

(h) *Marir*.
in 1. Reg.
8. 31.

might pretend that they were rebellious to him, in that (b) hey would not assent vnto his new ordinances, which he had enacted for the safety and security of his Subjects, and that they did not only simply refuse obedience to these his ordinances, but in their refusall shew themselves so stedfastly minded, that they would refuse and withstand even to the suffering of deprivation and deposition; and not only so,

(i) 2. Chron.
11. 16.

but likewise (i) drew after them many others of the rest of the Tribes, to be of their judgement, and to adhere to that manner of worship which was retained in *Ierusalem*. Lastly, for the change which he made about the season of the feast of Tabernacles, he might have this pretence, that as it was expedient for the strengthening of his king-

(k) *Marir*.
in 1. Reg.
8. 32.

dome, (k) to drawe and allure as many as could be had, to associate and joyne themselves with him in his forme of worship, (which could not be done if he should keep that feast, at the same time when it was kept at *Ierusalem*;) so there was no lesse (if not more) order

(l) *Id. ibid.*

and decency in keeping it in the eight moneth, (l) when the fruits of the ground were perfectly gathered in (for thankfull remembrance whereof, that feast was celebrated) then in the seaventh, when they were not so fully collected.

These pretences he might have made yet more plausible, by professing and avouching, that he intended to worship no Idolls, but the Lord only; that he had not fallen from any thing which was fundamentall and essentiall in divine Faith and Religion; that the changes which he had made, were only about some alterable Ceremonies, which were not essentiall to the worship of God; and that even in these Ceremonies he had not made any change for his owne will and pleasure, but for important reasons which concerned the good of his Kingdome and safety of his Subjects. Notwithstanding of all this, the innovations which he made about these Ceremonies of sacred Signes, sacred Places, sacred Persons, sacred Times, are condemned for this very reason, because (m) he devised them of his owne heart,

(m) 1. Kings
12. 33.

which

which was enough to convince him of horrible impiety in making Israel to sinne. Moreover, when king *Aha* tooke a patterne of the Altar of *Damascus*, and sent it to *Vrijah* the Priest, though we can not gather from the Text, that he either intended or pretended any other respect beside (n) the honouring and pleasuring of his Patron (n) 2. Kings 16, 10, 18. and Protector the king of *Affyria*, (for of his appointing that new altar, for his owne and all the peoples sacrifices, there was nothing heard till after his returne from *Damascus*, at which time he beganne to fall backe, from one degree of defection to a greater) yet this very innovation of taking the patterne of an Altar from Idolaters, is marked as a sinne and a snare. Last of all, whereas many of the kings of *Judah* and *Israh*, did either themselves worship in the groves and the high places, or else at least suffer the people to doe so: howsoever (o) they might have alledged specious reasons for excusing themselves, as namely, that they gave not this honour to any strange Gods, but to the Lord only; that they choosed these places only to worship in, wherein God was of olde seene and worshipped by the Patriarchs; that the groves and the high places added a most amiable splendor and beauty, to the worship of God; and that they did consecrate these places for divine worship, in a good meaning, and with minds wholly devoted to the honour of God: yet notwithstanding, because this thing was not commanded of God, neither came it in to his heart, he would admit no excuses, but ever challengeth it as a grievous fault in the government of those Kings, that the high places were not taken away, and that the people still sacrificed in the high places. From all which examples, we learne how highly God was and is displeased with men, (p) for adding any other sacred Ceremonies, to those which he himselfe hath appointed. (p) *Hosius* lib. 1. Cap. 1. 10. *Wolp.* in 2. Reg. 12. 4.

Now as touching the other sort of things which we consider in the Worship of God, namely, things merely circumstantiall, and such as have the very same use and respect in civill, which they have in sacred actions; we hold, that whensoever it happeneth to be the duty and part of a Prince, to institute and injoyne any order or policy in these circumstances of Gods Worshiip, then he may onely injoyne such an order, as may stand with the observing and following of the Rules of the Word, whereunto wee are tied in the use and practice of things which are in their generall nature indifferent.

Of these Rules I am to speake in the fourth part of the Dispute. And here I say no more but this: Since the Word commandeth us (q) to doe all things to the Glory of God, (r) to doe all things to edifying, & (s) to doe all things in Faith, & full perswasion of the lawfulnessse of that which we doe: therefore there is no Prince in the world who hath Power to command his Subjects, to doe that which should either dishonour God, or not honour him; or that which should either offend their brother, or not edify him, or lastly, that

(q) 1 Cor. 10.
31.
(r) 1 Cor. 14.
26.
(s) Rom. 14.
13.

which their conscience either condemneth, or doubteth of. For how may a Prince command that which his Subjects may not doe? But a wonder it were, if any man should so farre refuse to be ashamed, that he would dare to say, we are not bound to order whatsoever we doe according to these Rules of the Word, but onely such matters of private action, wherein we are left at full liberty, there being no Ordinance of Superiours to determine our practice; and that if such an Ordinance be published and propounded unto us, we should take it alone for our Rule, and no longer thinke to examine and order our practice by the Rules of the Word.

For, 1. This were as much as to say, that in the circumstances of Gods Worship, we are bound to take heed unto Gods Rules, then onely and in that case, when men give us none of their Rules, which if they doe, Gods Rules must give place to mens Rules, and not theirs to his.

2. If it were so, then we should never make reckoning to God, whether that which wee have done in obedience to Superiours, was right or wrong, good or bad: and we should onely make reckoning of such things done by us, as were not determined by a humane Law.

3. The Law of Superiours is never the supreme, but ever a subordinate Rule, and (as we said before) it can never be a Rule to us, except in so farre onely, as it is ruled by a higher Rule. Therefore we have ever another Rule to take heed unto, beside their Law.

4. The Scripture speaketh most generally, and admitteih no exception from the Rules which it giveth. *Whatsoever ye doe (though commanded by Superiours) doe all to the Glory of God. Let all things (though commanded by Superiours) be done to edifying. Whatsoever is not of Faith (though commanded by Superiours) is sinne.*

5. We may doe nothing for the sole will and pleasure of men: (t) *de justis.* for this were to be the Servants of men, as hath been shewed. (s) The *actual. cap.* Bishop of Sarisburie also assenteth hereunto. *Non enim (saith he) Deus vult, ut hominis alicujus voluntatem regulam nostrae voluntati atque vitae faciamus: sed hoc privilegium sibi ac verbo suo reservatum voluit.* And (u) *de iudice* againe, *Pro itaque animo haec consideratio semper adesse debet: utrum id quod contrav. cap. praecipitur sit divino mandato contrarium, necne: atque ne ex hac parte sal- 26. pag. 153* labetur, adhibendum est illud iudicium discretionis, quod nos tantopere urgemus.

Sect. These things if (x) Saravia had considered, he had not so abso-

XXI. lutely pronounced, that the Power of Kings may make Constitutions of the places and times, when and where the exercises of Piety may be conveniently had: also with what Order, what Rite, what Gesture, what Habite, the Mysteries shall be more decently celebrated. But what? thought hee, this Power of Kings is not astricted to the Rules of the Word? have they any Power which is to destruction, and not to edification?

cation? Can they commaund their Subjects to doe any thing in the circumstances of Divine Worship, which is not for the Glory of God, which is not profitable for edifying, and which they can not doe in Faith? Nay, that all the Princes in the world have not such Power as this, will easily appeare to him who attendeth unto the reasons, which wee have propounded. And because men doe easily and ordinarily pretend, that their constitutions are according to the Rules of the Word, when they are indeed repugnant to the same, therefore we have also proven, that Inferiours may & must trie and examine every ordinance of their Superiours, and that by the judgement of private discretion, following the Rules of the Word. I say, *following the Rules of the Word*, because wee will never allowe a man to follow Anabaptisticall or Swenckfeldian-like enthyasmes and inspirations.

Touching the application of what hath been said, unto the controverted Ceremonies, there needs nothing now to be added. For that they belong not to that sort of things which may be applied to civill uses, with the same respect and account which they have, being applied to religious uses, the account I meane of mere circumstances, serving onely for that common order and decency, which is and should be observed in civill, no lesse then in sacred actions; but that they belong to the substance of Worship, as beeing sacred significant Ceremonies, wherein both holinesse and necessity are placed, and which may not without high sacrifice be used out of the compasse of Worship, wee have elsewhere plainly evinced. And this kinde of things, whensoever they are mens devices, and not Gods Ordinances, can not be lawfully injoynd by Princes, as hath been shewed.

But if any man will needs have these Ceremonies in question, to goe under the name of mere circumstances, let us put the case they were no other, yet our conforming unto them, which is urged, can not stand with the Rules of the Word.

It could not be for the Glory of God, not onely for that it is offensive to many of Christs litle ones, but likewise for that it ministrerh occasion to the enemies of the Lord to blaspheme; to Atheists, because by these naughty observances they see the Commandements of God made of litle or no effect, and many godly both Persons & Purposes despised and depressed, whereat they laugh in their sleeve, and say, Aha, so would we have it; to Papists, because as by this our Conformity, they confirme themselves in sundry of their errors and superstitions, so perceiving us so litle to abhorre the Pompe & Bravery of their Mother of Harlots, that we care not to borrow from her some of her meretricious trinkets, they promise to themselves, that in the end we shall take as great a draught of the Cup of the Wine of her Fornications, as they themselves

Neither

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Neither yet can our conforming unto the Ceremonies pressed on us, be profitable for edifying, for we have given sufficient demonstration of manifold hurts and inconveniences ensuing thereon.

Nor lastly can we conforme to them in Faith, for as our Consciences can not finle, so the Word can not afford any warrant for them. Of all which things now I onely make mention, because I have spoken of them enough elsewhere.

Sect.

XXIII.

(y) animad.
in Ball. cōtr.
4. lib. 1. cap.
12. & 18.

(z) Contwr.
on Math.
22. sect. 3.

The second distinction, which may help our light in this question about the Power of Princes, is of times: for, when the Church and Ministers thereof are corrupted and must be reformed, Princes may doe much more in making Lawes about things Ecclesiasticall, then regularly they may, when Ecclesiasticall Persons are both able and willing to doe their duty, in rightly taking care of all things, which ought to be provided for the good of the Church, and conservation or purgation of Religion. For (saith (y) Iunius) both the Church, when the joyning of the Magistrate faileth, may extraordinarily doe something, which ordinarily shee can not: and againe, when the Church faileth of her duty, the Magistrate may extraordinarily procure, that the Church returne to her duty: that is, in such a case extraordinarily happening, these (Ecclesiasticall Persons) and those (Magistrates) may extraordinarily doe something, which ordinarily they can not. For this belongeth to common Law and Equity, that unto extraordinary evils, extraordinary remedies must also be applied. We acknowledge, that it belongeth to Princes, (z) to reforme things in the Church as often as the Ecclesiasticall Persons shall either through ignorance or disorder of the affection of covetousnesse or ambition, defile the Lords Sanctuary. At such extraordinary times, Princes by their coactive temporall Power, ought to procure & cause a Reformation of abuses, and the avoiding of misorders in the Church, though with the discontent of the Cleargie: for which end and purpose they may not onely enjoyne and command the Profession of that Faith, and the Practise of that Religion which Gods Word appointeth, but also prescribe such an order and policy in the circumstances of Divine Worship, as they in their judgement of Christian Discretion, observing and following the Rules of the Word, shall judge and trie to be convenient for the present time and case, and all this under the commination of such temporall losses, paines, or punishments, as they shall deprehend to be reasonable. But at other ordinary times, when Ecclesiasticall Persons are neither through ignorance unable, nor through malice and perversenesse of affection unwilling, to put order to whatsoever requireth any mutation to bee made in the Church and Service of God, in that case without their advice and consent, Princes may not make an innovation of any Ecclesiasticall Rite, nor publish any Ecclesiasticall Law.

When

When (4) *D. Field* speaketh of the Power of Princes, to prescribe and make Lawes about things spirituall or Ecclesiasticall, he saith, That the Prince may with the advice and direction of his Cleargie, command things pertaining to Gods Worship and Service, both for Profession of Faith, Ministration of the Sacraments, and conversation fitting to Christians in generall, or men of Ecclesiasticall order in particular, under the paines of Death, Imprisonement, Banishment, Confiscation of goods, and the like: and by his Princely Power establish things formerly defined and decreed against whatsoever error, and contrary ill custome and observation. In all this the *D.* saith very right: but I demaund further these two things. 1. What if the thing have not been decreed before? and what if the free assent of the Cleargie be not had for it? would the *D.* have said, that in such a case, the Prince hath not Power by himselfe & by his owne sole Auctority, to injoyne it, and to establish a Law concerning it. For example, that *K. James* had not Power by himselfe to impose the controverted Ceremonies upon the Church of *Scotland*, at that time, when as no free assent (much lesse the direction) of the Cleargie, was had for them, so neither had they been formerly decreed, but Lawes and Decrees were formerly made against them. If the *D.* would have answered affirmatively, that he had this Power, then why did he in a scornfull dissimulation, so circumscribe and limit the Power of Princes; by requiring a former decree, and the free assent of the Cleargie? If he would have answered negatively, that he had not such Power, wee should have rendered him thanks for his answer. 2. Whether may the Cleargie make any lawes about things pertaining to the Service of God which the Prince may not as well by himselfe and without them, constitute and authorize? If the affirmative part bee graunted unto us, we gladly take it. But we suppose *D. Field* did, and our Opposites yet doe hold the negative. Whereupon it followeth, that the Prince hath as much, yea the very same Power of making lawes in all Ecclesiasticall things which the Cleargie themselves have when they are conveened in a lawfull and free Assembly, yet I guesse from the *D.* words, what hee would have replied, namely, that the difference is great betwixt the Power of making Lawes about things Ecclesiasticall, in the Prince, and the same Power in the Cleargie assembled together: for he describeth the making of a Law, to be the prescribing of something, under some paine or punishment, which he that so prescribeth hath Power to inflict. Whereby hee would make it appeare, that he yeeldeth not unto Princes, the same power of Spirituall Iurisdiction, in making of Ecclesiasticall Lawes, which agreeth to the Cleargie: because whereas a Councell of the Cleargie may frame Canons about things which concerne the Worship of God, and prescribe them under the paine of excommunication and

Sect.
XXIV.
(1) of the
Church. lib.
5. cap. 53.

other Ecclesiasticall censures, the Ordinance of Princes about such matters, is onely under the paine of some externall or bodily punishment. But I answer *Potestas dīamuticā* is one thing, and *Potestas κερτική* is another thing. When the making of a Law is joyned either with the intention, or with the commination of a Punishment, in case of transgression, this is but accidentall and adventitious to the Law, not naturally or necessarily belonging to the essence of the same. For many Lawes there hath been, and may be, which prescribe not that which they containe under the same paine or punishment. (b) *Grasian* distinguisheth three sorts of Lawes.

(b) *decr.*

part. 1. dist.

3. c. 4.

Omnis &c. Every Law saith he, either permits something, for example, let a valourous man seeke a reward: or forbids, for example, let it be lawfull to no man to seeke the marriage of holy Virgins: or punisheth, for example, hee who committeth Murther, let him bee capitally punished. And in this third kinde onely, there is something prescribed under a paine or punishment. It is likewise holden by (c) Schoolemen, that it is a

(c) *Aquin.*

1. 2. q.

92. art. 2.

Law which permitteth some indifferent thing, as well, as it which commandeth some vertue, or forbiddeth some vice. When a Prince doth statute and ordaine, that whosoever out of a generous and magnanimous Spirit, will adventure to imbarke and hazard in a certaine military exploit, against a foraine enemy whom he intendeth to subdue, shall be allowed to take for himselfe in propriety, all the rich spoile which he can lay hold on: there is nothing here prescribed under some paine or punishment, yet is it a Law; and properly so tearmed. And might not the name of a Law be given unto that Edict of King *Darius*, whereby (d) hee decreed that all they of his Dominions, should feare the God of *Daniel*, forasmuch as he is the living and eternall God, who reigneth for ever: yet it prescribed nothing under some paine or punishment to be inflicted by him who so prescribed. Wherefore though the Prince publisheth Ecclesiasticall Lawes under other paines and punishments, then

(d) *Dan. 6.*

the Cleargie doth, this sheweth onely that *Potestas κερτική* is not the same, but different in the one and in the other: yet if it be granted, that whatsoever Ecclesiasticall Law, a Synode of the Cleargie hath Power to make and publish, the Prince hath Power to make and publish without them, by his owne sole Auctority, it followeth, that that Power of the Church to make Lawes which is called *Potestas dīamuticā*, doth agree as much, as properly, and as directly to the Prince, as to a whole Synode of the Church.

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Now therefore we firmly hold, 1. That the Prince may not innovate any Custome or Rite of the Church; nor publish any Ecclesiasticall law, without the free assent of the Cleargie, they beeing

neither unable for, nor unwilling unto their Ecclesiasticall functions and

and duties: yea further, that so farre as is possible, the consent of the whole Church ought to be had, whensoever any change is to be made of some order or custome in the Church. For that which toucheth the whole Church, and is to be used by the whole Church (e) *ab omnibus etiam merito curatur*. Therefore (f) when there is any change to be made in the Rites of the Church, *merito fit hoc cum omnium cas. conse. lib. ordinum Ecclesie consensu*. Neither was there ever a rightly reformed Church, which was helped and not hurt, by such Rites and Customes, *cas. 1.* as to their grief and discontentment Princes did impose upon them. (f) *Ide. ibid.* Whence it was, that (g) *they who were orthodoxe did ever withstand such a Magistrate, as would have by his commandements tied the Church, to that which was burdensome to their consciences.* That such inconveniencies may be shunned, it is fit, that when any change is to be made in the Policy of a Church, not the Cleargy alone, but the Elders also, and men of understanding among the Laytie, in a lawfull Assembly, freely give their voices, and consent thereunto. Good reason have our Writers to holde against Papists, that Laymen ought to have place in Councells, wherein things which concerne the whole Church are to be deliberated upon. 2. Lest it be thought enough that Princes devyse, frame, and establish Ecclesiasticall lawes, as them best liketh, and then for more shew of orderly proceeding, some secrete and sinistrus way extort and procure the assent of the Synod of the Church; therefore we adde, that it belongeth to the Synode (the Cleargie having the chiefe place therein to give direction and advice,) not to receive and approve the definition of the Prince, in things which concerne the worship of God, but it selfe to define and determine what orders and customes are fittest to bee observed, in such things, that thereafter the Prince may approve and ratify the same, and presse them upon his Subjects by his regall coactive Power. To me, it is no lesse then a matter of admiration; how (b) *Camera* could so farre forget himself as to say, that in things pertaining unto Religion, *dirigere atque disponere penes magistratum est proprium, penes Ecclesiasticos ministerium atque executio proprie,* telling us further, 30. that the directing and disposing of such things, doth then only belong to Ecclesiasticall Persons, when the Church suffereth persecution, or when the Magistrate permiteth, that the matter be judged by the Church.

Our Writers have said much of the power of the Church to make lawes. But this man (I perceive) will correct them all, and will not acknowledge, that the Church hath any power of making lawes, about things pertaining to Religion, (except by accident, because of persecution, or permission) but only a power of executing what Princes please to direct. More fully to deliver our minde, we say; that in the making of Lawes about things which concerne the worship of God, the Prince may doe much *per actus imperatoris*, but nothing *per actus clericos.*

chos. For the more full explanation of which distinction, I liken the Prince to the will of man: the Ministers of the Church, to mans particular senses: a Synod of the Church, to that internall sense which is called *Sensus communis*, the fontaine & originall of all the externall: things and actions Ecclesiasticall, or such as concerne the worship of God, to the objects and actions of the particular senses: and the power of making Ecclesiasticall lawes, to that power and vertue of the common sense, whereby it perceiveth, discerneth, and judgeth of the objects and actions of all the particular senses. Now as the will commandeth the common sense to discern and judge of the actions and objects of all the particular senses, thereafter commandeth the eye to see, the eare to heare, the nose to smell, &c yet it hath not power by it selfe to exercise or bring forth any of these actions, for the will can neither see, nor yet judge of the object and action of sight, &c. So the Prince may command a Synode of the Church, to judge of Ecclesiasticall things and actions, and to define what order and forme of policy is most convenient to be observed, in things pertaining to divine worship, and thereafter he may command the particular Ministers of the Church to exercise the workes of their Ministry, and to applie themselves unto that forme of Church regiment and policy, which the Synode hath prescribed, yet he may not by him selfe define and direct such matters, nor make any lawes thereanent.

Señ.

XXVI.

(i) *Tit. Sint.*
part. 2. disp.
32. th. 33.
(k) *Danay.*
pol. christ.
lib. 6. cap. 1.
(l) *Hebr.*
3. 1.

For proof of these things I adde, 1. Politicke government, *versatur circa res terrenas & hominem externum* (saith (i) one of our Writers) *Magistratus* (saith (k) another) *instituti sunt a Deo rerum humanarum que hominum societati necessariae sunt respectu, & ad earum curam.* But they are Ecclesiasticall Ministers, who are (l) *ordained for men in thing pertaining to God*, that is, in things which pertain unto Gods worship. It belongeth not therefore to Princes to governe and direct things of this nature, even as it belongeth not to Pastors to governe and direct earthly things, which are necessary for the externall, and civill societie of men. I meane, ordinarily and regularly, for of extraordinary cases we have spoken other wise. But according to the common order and regular forme, we are ever to put this difference, betwixt Civill and Ecclesiasticall government, which (m) one of our best learned Divines hath excellently conceived after this manner. *Altera differentia, &c. The other difference* (saith he) *taken from the matter and subject of the administrations. For we have put in our definition humane things to be the subject of civill administration: but the subject of Ecclesiasticall administration, we have taught to be things divine and sacred: Things divine and sacred we call, both those which God commandeth for the sanctification of our minde and conscience, as things necessary; and also those which the decency and order of the Church requireth to be ordained and observed, for the profitable and convenient use of the things which are necessary. For example, Prayers, the admini-*

(m) *Fr. Jun.*
Ecclesiast. lib.
3. cap. 4.

administration of the Word and Sacraments, Ecclesiasticall censures, are things necessary, and essentially belonging to the Communion of Saints: but set dayes, set houres, set places, fasts, and if there be any such like. they belong to the decency and order of the Church: without which the Church can not be well edified, nor any particular member thereof rightly fashioned, and fully set in the body. But humane things, we call, such duties as touch the life, the body, goods, and good name, as they are expounded in the seconde table of the Decalogue: for these are the things in which the whole civill administration standeth. Behold, how the very circumstances, which pertaine to Ecclesiasticall order and decency, are exempted from the compasse of civill government.

2. Naturall reason (saith (n) the Bishop of Sarisburie) telleth, that to judge of every thing, and to instruct others, belongeth to them who before others take paines or study to the care and knowledge of the same. So Philosophers judge, which meat is wholesome, which noysome: Lawyers declare, what is just, what unjust: and in all Arts and Sciences, they who professedly place their labour and study in the polishing and practising of the same, both use and ought to direct the judgements of others. Since therefore (o) the Ministers of the Church are those quibus Ecclesie cura incumbit vel maxime; since they doe above and before the civill Magistrate, devote themselves to the care and knowledge of things pertaining to God & his worship, where about they professe to bestow their ordinary study and painefull travell; were it not most repugnant to the law of naturall reason, to say, that they ought not to direct, but be directed by the Magistrate in such matters?

3. The Ministers of the Church are appointed to be Watchmen in the City of God, Mich. 7. 4. and Overseers of the Flocke, Acts. 20. v. 28. But when Princes doe without the direction and definition of Ministers establish certaine Lawes to be observed in things pertaining to Religion, Ministers are not then Watchmen and Overseers, because they have not the first sight, and so can not give the first warning of the change which is to be made in the Church. The Watchmen are upon the walles: the Prince is within the City. Shall the Prince now view and consider the breaches and defects of the City, better and sooner then the Watchmen themselves? Or, shall one within the City tell what should be righted and helped therein, before them who are upon the walles? Again, the Prince is one of the flocke, and is committed among the rest to the care, attendance, and guidance of the Overseers. And I pray, shall one of the sheep direct the Overseers how to governe and leade the whole flocke, or prescribe to them what orders and customes they shall observe for preventing or avoiding any hurt and inconvenience, which may happen to the flocke?

4. Christ hath ordained men of Ecclesiasticall order, (p) not one-ly for the worke of the Ministry, that is, for preaching the Word and

(n) de Iudiciis
controv. cap. 14 p. 70.

(o) Gerard.
locor. theol.
tom. 6. pag. 840.

(p) Zanchin.
Eph. 4. 12.

ministring the Sacraments, for warning and rebuking them who sinne, for comforting the afflicted, for confirming the weak, &c. but also for provyding whatsoever concerneth either the private spirituall good of any member of the Church, which the Apostle calleth *the perfecting of the Saints*, or the publike spirituall good of the whole Church, which he calleth *the edifying of the body of Christ*, Eph. 4. 12. Since therefore the making of Lawes, about such things without which the worship of God can not be orderly nor decently (and so not rightly) performed, concerneth the spirituall good and benefit of the whole Church, and of all the members thereof; it followeth, that Christ hath committed the power of judging, defining, and making lawes about those matters, not to Magistrates, but to the Ministers of the Church.

(q) Hebr. 13.

17.

5. (q) The Apostle speaking of the Church Ministers, saith, *Obeys them that have the rule over you, and submit your selves: for they watch for your soules as they that must give accounts.* Whence we gather, that in things pertaining to God, & which touch the spirituall benefit of the soule, the Ministers of the Church ought to give direction, & to be obeyed, as those who in things of this nature have the rule over all others in the Church, (and by consequence over Princes also,) so that it bee in the Lord. And lest this place and power which is given to Ministers, should either be abused by themselves to the commanding of what they will, or envied by others, as too great honour & preeminence, the Apostle sheweth what a painefull charge lieth on them, and what a great reckoning they have to make. They watch for your soules saith he, not only by preaching & warning every one, and by offering up their earnest prayers to God for you, but likewise by taking such care of Ecclesiasticall discipline, order, and policy, that they must provide and procure whatsoever shall be expedient for your spirituall good, and direct you in what convenient and befitting manner, you are to performe the workes of Gods worship, as also to avoid and shunne every scandall and inconveniency, which may hinder your spirituall good. And of these things, whether they have done them or not, they must make account before the judgement seat of the great Bishop of your soules. Surely, if it belong to Princes to define and ordaine, what order & policy should be observed in the Church, what formes and fashions should be used, for the orderly and right managing of the exercises of Gods worship, how scandalls and misorders are to be shunned, how the Church may be most edified, and the spirituall good of the Saints best helped and advanced, by wholesome & profitable lawes, concerning things which pertaine to Religion; then must Princes take also upon them a great part of that charge of Pastors, to watch for the soules of men, and must liberat them from being lieable to a reckoning for the same.

6. Con-

6. *Constantine the great, Theodosius both the one and the other, Sect; Maritimus, Charles the great, and other Christian Princes, when XXVII.* there was any change to be made of Ecclesiasticall rites, did not by their owne authority imperiously injoyne the change, but convocate Synods for deliberating upon the matter, as *(r) Balduin* noteth. *(r) de iust.* The great Counsell of Nier was assembled by *Constantine*, not only *conf. lib. 6.* because of the Arrian heresie, but also (as *(s) Socrates* witnesseth) *s. 11. cap. 2.* because of the difference about the keeping of Easter. And though *(s) lib. 1.* the Bishops, when they were assembled did put up to him libells of *cap. 8.* accusation, one against another, so that there could bee no great hope of their agreement upon fit and convenient Lawes; yet notwithstanding, he did not interpose his owne definition and decree, for taking up that difference about Easter, only he exhorted the Bishops convened in the Councell to peace, and so commended the whole matter to be judged by them.

7. We have for us the judgment of worthie Divines. A notable Testimony of *Linius* we have already cited. *(t) Danai* will not allowe *(t) pol.* Princes by themselves to make Lawes about Ecclesiasticall rites, but this *Christ. lib.* he will have done by a Synod. Porro quod ad ritum, &c. Furthermore saith *6. cap. 3.* he for *Rites & Ceremonies*, & that externall order which is necessary in the administration of the Church, let a Synod of the Church convene; the supreme and Godly Magistrat both giving commandements for the governing of it, and being present in it. And let that Synod of the Church lawfully assembled, define what should be the order and externall regiment of the Church. This decree of the Ecclesiasticall Synod, shall the godly and supreme Magistrat afterward confirme, stablish, and ratify by his edict. *(u) Ioh. Wolphus* ob- *(u) In. 2.* serveth of King *Ioash*, that he did not by himself take order for the *Reg. 12. §.* reparation of the Temple, nor define what was to be done unto every breach therein, but committed this matter to be directed and caged for by the Priests, whom it chiefly concerned, commanding them to take course for the reparation of the breaches of the house, wheresoever any breach should be found, and allowing them money for the worke. Whereupon he further noteth, that as the superior part of mans soule, doth not it self, heare, see, touch, walke, speake, but commandeth the eares, eyes, hands, feet, and tounge, to doe the same, so the Magistrat should not himselfe either teach, or make lawes, but command that these things be done by the Doctors and Teachers. *Carrwright* and *Pareu* upon *Hebr. 13. 17.* tell the Papists, that we acknowledge, Princes are holden to be obedient unto Pastors, in things that belong unto God, if they rule according to the Word. Which could not be so, if the making of Lawes about things pertaining to God and his worship, did not of right and due belong unto Pastors, but unto Princes themselves. Our second Booke of Discipline Chap. 12. ordaineth. *That Ecclesiasticall Assemblies have their place: with power to the Kirke to appoint times and places convenient for*

(x) ubi su-
pra.

(y) *Park. on*
Revel. 3.

7.

the same, and all men as yvell Magistrats, as inferiours, to be subject to the judgement of the same in Ecclesiasticall causes. (x) *Baldwine* holdeth, that a Prince may not by himself injoyne any new Ecclesiasticall rite, but must convocat a Synod, for the deliberation and definition of such things. And what meane (y) our Writers, when they say, that Kings have no spirituall, but only a civill power in the Church? As actions are discerned by the objects, so are powers by the actions: If therefore Kings doe commendably by themselves make lawes, about things pertaining to Gods worship, which is an spirituall action, then have they also a spirituall power in the Church. But if they have no spirituall power, that is, no power of spirituall jurisdiction, how can they actually exerce spirituall jurisdiction? That the making of Lawes about things pertaining to Gods worship, is an action of spirituall jurisdiction, it needeth not great demonstration. [For, 1. When a Synod of the Church maketh Lawes, about such things, all men know that this is an action of spirituall jurisdiction, flowing from that power of spirituall jurisdiction which is called *potestas* *Magistralis*. And how then can the Princes making of such lawes, be called an action of civill, not of spirituall jurisdiction? I see not what can be answered, except it be said, that the making of those lawes by a Synod is an action of spirituall jurisdiction, because they are made and published with the commination of spirituall and Ecclesiasticall punishments, in case of transgression; but the making of them by the Prince, is an action of civill jurisdiction only, because he prescribeth and commandeth, under the paine of some temporall losse or punishment. But I have already confuted this answer; because notwithstanding of the different punishments which the one and the other hath power to threaten and inflict, yet at least that part of spirituall jurisdiction which we call *potestas* *Magistralis* remaineth the same in both, which power of making Lawes must not (as I shew) be confounded with that other power of judging & punishing offenders. 2. Actions take their species or kynd from the object and the end, when other circumstances hinder not. Now a Prince his making of Lawes about things pertaining to Religion, is such an action of Jurisdiction, as hath both a spirituall end, which is the edification of the Church and spirituall good of Christians, and likewise a spirituall object, for that all things pertaining to divine worship, even the very externall circumstances of the same, are rightly called things spirituall and divine, not civill or human, our Opposites can not denie, except they say, not only that such things touch the lives, bodies, estates, or names of men, and are not ordained for the spirituall benefit of their soules, but also that the Synod of the Church, whose power reacheth only to things spirituall, not civill or human, can never make Lawes about those circumstances,

cumstances which are applied unto and used in the worship of God. And as the Prince his making of Lawes about things of this nature, is in respect of the object and end, an action of spirituall jurisdiction, so there is no circumstance at all, which varieth the kind, or maketh it an action of civill jurisdiction only. If it be said that the circumstance of the person changeth the kynd of the action, so that the making of Lawes about things pertaining to Religion, if they be made by Ecclesiasticall persons, is an action of spirituall jurisdiction, but if by the civill Magistrat, an action of civill jurisdiction: this were a most extremely unadvised distinction: for so might (2) *Veziah* the King have answered for himself, that in burning incense he did not take upon him to execute the Priests office, because he was only a civill person: so may the Pope say, that he taketh not upon him the power of Emperours and Monarchs, because he is an Ecclesiasticall person. Many things men may doe *de facto*, which they can not *de jure*. Civill persons may exerce a spirituall jurisdiction and office, and againe Ecclesiasticall persons may exerce a civill jurisdiction, *de facto*, though not *de jure*. Wherefore the Prince his making of Lawes about things spirituall, remaineth still an action of spirituall jurisdiction, except some other thing can be alledged to the contrary, beside the circumstance of the Person. But some man peradventure will object, that a Prince by his civill power may injoyne and command, not only the observation of those Ecclesiasticall rites which a Synod of the Church prescribe, but also that a Synod (when need is) prescribe new orders and rites, all which are things spirituall and divine: And why then may he not by the same civill power, make lawes about the Rites and circumstances of Gods worship, notwithstanding that they are (in their use and application to the actions of worship) things spirituall, not civill.

Ans. (a) The Schoolmen say, that an action proceedeth from charity two wayes, either *elictive*, or *imperative*: and that those actions which are immediatly produced and wrought out by charity, belong not to other vertues distinct from charity, but are comprehended under the effects of charity it self, such as are the loving of good, and rejoycing in it: other actions say they, which are only commanded by charity, belong to other speciall vertues distinct from charity; So say I, an action may proceed from a civill power either *elictive*, or *imperative*. *Elictive* a civill power can only make Lawes about things civill or human: but *imperative*, it may command the Ecclesiasticall power to make Lawes about things spirituall, which Lawes thereafter it may command to be observed by all who are in the Church.

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8. Our Opposites themselves acknowledge no lesse, then that which I have beene pleading for. To devise new rites and Ceremonies *Parker* of faith (b) *D. Bilson*, is not the Princes vocation, but to receive and allowe such as the 6. 5. sect. 6.

(c) de Judi-
ce contro-
ver. cap. 16.
pag. 92.
(d) prælect.
tom. 1.
pag. 25.

as the Scriptures and Canons commend, and such as the Bishops and Pastors of the place shall advise. And saith not (e) the Bishop of Sarisburie, *Ceremoniæ utiles & decoræ excogitare, ad Ecclesiasticos perinet, tamen easdem comprobare, & toti populo observandas imponere, ad Reges spectat.* (d) *Ca-*mero saith, that it is the part of a Prince to take care for the health of mens soules, even as he doth for the health of their bodies, and that as he provideth not for the curing or preventing of bodily diseases directly and by himself, but indirectly and by the Physicians, so he should not by himself prescribe cures & remedies for mens spirituall maladies. *Perinde Principi est curare salutem animarum, ac ejusdem est saluti corporum prospicere: non est autem Principi providere ne morbi grassentur directe, esset enim Medicus, at in directe tamen Princeps id studere debet.* Whence it followeth, that even as when some bodily sickness spreadeth, a Princes part is not to prescribe a cure, but to command the Physicians to doe it: just so, when any abuse, disorder, confusion, or scandall in the Church, requireth or maketh it necessary that a mutation be made of some rite or order in the same, & that wholesome Lawes be enacted, which may serve for the order, decency, & edification of the Church, a Prince may not doe this by himself, but may only command the Pastors and Guides of the Church, who watch for the soules of men, as they who must give account, to see to the exigency of the present state of matters Ecclesiasticall, and to provide such Lawes as they beeing met together in the name of the Lord, shall after due and free deliberation, find to be convenient, and which being once prescribed by them, hee shall by his royall authority confirme, establish, and presse.

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Needs now it must be manifest, that the lawfullnesse of our conforming unto the Ceremonies in question, can be no way warranted by any ordinance of the Supream Magistrat, or any power which he hath in things spirituall or Ecclesiasticall. And if our Opposites would ponder the reasons we have given, they should be quickly quieted, understanding that before the Princes ordinance about the Ceremonies can be said to bind us, it must first be shewed that they have beene lawfully prescribed by a Synod of the Church. So that they must retire and hold them at the Churches ordinance. And what needeth any more? let us once see any lawfull ordinance of the Synod or Church representative for them, we shall without any more ado acknowledge it to be out of all doubt, that his Majesty may well urge Conformity unto the same.

Now of the Churches power we have spoken in the former Chapter. And if we had not, yet that which hath beene said in this Chapter, maketh out our point. For it hath beene proven, that neither King nor Church hath power to command any thing, which is not according to the rules of the Word, that is, which serveth not for the glory of God, which is not profitable for edifying, & which may

may not be done in faith, unto which rules whether the things which are commanded us, be agreeable or not, we must trie and examine by the privat judgement of Christian discretion, following the light of Gods Word.

Resteth the third distinction, whereof I promised to speake, & that was of Ties or Bonds. *Quedam obligatio, &c.* Some bond (saith (e) Gerard) is absolute, when the Law bindeth the conscience simply, so that in no respect, nor in no case, without the offence of God, and wound of conscience, one may depart from the prescript thereof: but another bond is hypotethicall, vvhen it bindeth not simply, but under a condition, to vviz, if the transgression of the Law be done of contempt: if for the cause of lucre or some other vitious end; if it have scandall joyned vvith it. The former way he saith that the Law of God and Nature bindeth, and that the Law of the civill Magistrat bindeth the latter way. And with him we hold, that whatsoever a Prince commandeth his Subjects in things any way pertaining to Religion, it bindeth only this latter way; and that hee hath never power to make Lawes, binding the former way. For confirmation wherefore wee say,

Sec.
XXX.
(e) locor.
theol. tom.
6. p. 963.

1. The Lawes of an Ecclesiasticall Synod, to the obedience whereof in things belonging to the worship of God, we are farre more strictly tied, then to the obedience of any Prince in the world, who (as hath beene shewed) in this sort of things, hath not such a vocation nor power to make Lawes: the Lawes (I say) of a Synod can not bind absolutely, but only conditionally, or in case they can not be transgressed without violating the Law of Charity, by contempt shewed, or scandall given. Which as I have made good in the first part of this Dispute, so let me now produce for it a plaine testimony of (f) the Bishop of Sarisburie, who holdeth that the Churches rites and ordinances, doe only bind in such sort, *ut si exira, &c.* That if out of the case of scandall or contempt, through imprudence, obliuion, or some reasonable cause inforcing, they be omitted, no mortall sinne is incurred before God. For as touching these constitutions, I judge the opinion of Gerson to be most true, to vviz, that they remaine unviolated, so long as the Law of Charity is not by men violated about the same. Much lesse then, can the Lawes of Princes about things Spirituall or Ecclesiasticall, bind absolutely, and out of the case of violating the Law of Charity.

(f) de Iudi-
c. 16. pag.
86. 87.

2. If we be not bound to receive and acknowledge the Lawes of Princes as good and equitable, except only in so farre, as they are warranted by the Law of God and Nature, then we are not bound in conscience to obey them, except only conditionally, in case the violating of them include the violating of the Law of God and Nature. But the former is true. Therefore the latter. It is Gods peculiar soveraignety, that his will is a rule ruling but not ruled, and that therefore a thing is good, because God will have it to be good.

Mans will is only such a rule, as is ruled by higher rules, and it must be knowne to be *norma recta*, before it can be to us *norma recti*.

3. If we be bound to trie and examine by the judgement of discretion (following the rules of the Word,) whether the things which Princes command be right, and such as ought to be done, and if we find them not to be such, to neglect them; then their Lawes can not bind absolutely and by themselves, (else what need were there of such triall and examination?) but only conditionally, and in case they can not be neglected without violating some other Law, which is of a superior bond. But the former wee have proven by strong reasons. Therefore the latter standeth sure.

4. If neither Princes may command, nor wee doe any thing, which is not lawfull and expedient, and according to the other rules of the Word, then the Lawes of Princes bind not absolutely, but only in case the neglecting of them can not stand with the Law of Charity, and the rules of the Word. But the former hath beene evinced and made good. Therefore the latter necessarily followeth.

5. If the Lawes of Princes could bind absolutely and simply, so that in no case without offending God & wounding our conscience, we could neglect them, this bond should arise either from their owne auctority, or from the matter and thing it self which is commanded. But from neither of these it can arise. Therefore from nothing. It can not arise from any auctority which they have, for if by their auctority we meane their Princely preeminence & dignity, they are Princes, when they command things unlawfull, as well, as when they command things lawfull, and so if because of their preeminence their Lawes doe bind, then their unlawfull ordinances doe bind, no lesse then if they were lawfull: but if by their auctority, we meane the power which they have of God to make Lawes, this power is not absolute, (as hath beene said,) but limited: therefore from it no absolute bond can arise, but this much at the most, that

(g) Perkins
on Rev. 1. (g) *Kings on earth must be obeyed, so farre as they command in Christ.*
Neither yet can the bond be absolute in respect of the thing it self which is commanded.

5.

When Princes publish the commandements of God, the things themselves binde, whether they should command them or not: but we speake of such things as Gods Word hath left in their nature indifferent, & of such things we say, that if being injoyned by Princes they did absolutely binde, then they should be in themselves immutably necessary, even seccluding, as well the Lawes of Princes which injoyne them, as the end of order, decency, and edification, whereunto they are referred. To say no more, hath not (b) D. For-

(h) Irem.

lib. 2. cap.

4. 4. 3.

esse

best told us in Calvines words, *Notum dignum, &c.* It is worthy of observation that human Lawes, whether they be made by the Magistrats or by the Church, howsoever they be necessary to be observed, (I speake of such as are good & just,) yet they doe not therefore by themselves binde the conscience, because the vvhole necessity of observing them, looketh to the generall end, but consisteth not in the things commanded.

6. Whatsoever bond of conscience, is not confirmed and warranted by the Word, is before God no bond at all. But the absolute bond, wherewith conscience is bound to the obedience of the Lawes of Princes, is not confirmed nor warranted by the Word. Ergo. The Proposition no man can denie who acknowledgeth, that none can have power or dominion over our consciences, but God only, (i) the great Lawgiver, who alone can save and destroy. Neither doth any Writer whom I have seene, hold that Princes have any power over mens consciences, but only that conscience is bound by the Lawes of Princes, for this respect, because God who hath power over our consciences, hath tied us to their Lawes. As to the assumption, he who denieth it, must give instance to the contrary. If (k) those vvords of the Apostle be objected; Yet must needs be subject, not only for verash, but also for conscience sake.

(i) La. 4. 12.

(k) Rom. 13. 5.

I. Ans. 1. The Apostle saith not, that we must obey, but that we must be subject, for conscience sake. And how oft shall we need to tell our Opposites, that subjection is one thing, & obedience another?

2. If he had said, that we must obey for conscience sake, yet this could not have beene expounded of an absolute bond of conscience, but only of an hypotheticall bond, in case that which the Magistrat commandeth, can not be omitted, without breaking the Law of Charity. If it be said againe that we are not only bidden be subject, (l) but likewise to obey Magistrats. Ans. And who denieth this? But still I aske, are we absolutely and allwayes bound to obey Magistrats? Nay, but only when they command such things as are according to the rules of the Word, so that either they must be obeyed, or the Law of Charity shall be broken: in this case, and no other, we are bidden obey.

(l) Tit. 3. 2.

Thus have we gained a principall point, *Viz*, That the lawes of Princes bind not absolutely but conditionally, nor *propter se*, but *propter aliud*. Whereupon it followeth, that except the breach of those ceremoniall Ordinances wherewith we are pressed, include the breach of the law of Charity, which is of a superior bond, we are not holden to obey them. Now that it is not the breach, but the obedience of those ordinances, which violateth the law of Charity, we have heretofore made manifest, and in this place we will adde only one generall, Whensoever the lawes of Princes about things Ecclesiasticall, doe bind the conscience conditionally, & because of some other law of a superior bond, which can not be observed if they be transgressed,

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(m) *Infl. lib.*
4. cap. 20.
§. 9.

gressed; (which is the only respect for which they bind, when they bind at all;) then the things which they prescribe belong either to the conservation, or purgation of Religion. But the controverted Ceremonies belong to neither of these. Therefore the lawes made thereanent bind not; because of some other law which is of a superior bond. As to the Proposition, will any man say that Princes have any more power, then that which is expressed in the 25 Article of the Confession of Faith, ratified in the first Parliament of King James the 6. which saith thus, *Moreover, to Kings, Princes, Rulers, and Magistrats, we ascribe that chiefly and most principally, the conservation and the purgation of the Religion appertaines, so that not only they are appointed for civill policy, but also for maintenance of the true Religion, and for suppressing of Idolatry and superstition whatsoever.* Hoc nomine (saith (m) Calvin) maxime laudantur sancti Reges in Scriptura, quod Dei cultum corruptum vel eversum restituerint, vel curam gesserint Religionis, ut sub illis pura & incolumis floreret. The 21. Parliament of King James holden at Edinburgh 1612. in the ratification of the Acts and Conclusions of the generall Assembly, kept in Glasgow 1610. did innovate and change some words of that Oath of Allegiance, which the generall Assembly in reference to the conference kept 1571. ordained to be given to the Person provided to any benefice with cure, in the time of his admission by the Ordinare. For the forme of the Oath set downe by the Act of the Assembly, beginneth thus. *I. A. B. now nominat and admitted to the Kirk of D, vitterly testify and declare in my conscience, that the right excellent, right high, and mighty Prince, James 6, by the grace of God King of Scots, is the only lawfull supreme Governour of this Realme, as well in things temporall, as in the conservation and purgation of Religion. &c.* But the forme of the Oath set downe by the Act of Parliament, beginneth thus, *I. A. B. now nominat and admitted to the Kirk of D, testify and declare in my conscience, that the right excellent &c. is the only lawfull supreme Governour of this Realme, as well in matters Spirituall and Ecclesiasticall, as in things temporall &c.* Yet I demand, whether or not doe those *Matters Spirituall and Ecclesiasticall*, of which the Act of Parliament speaketh, or those *All Spirituall or Ecclesiasticall things or causes*, of which the English Oath of Supremacie speaketh, comprehend any other thing then is comprehended under the *conservation and purgation of Religion*, whereof the Act of Assembly speaketh? If it be answered affirmatively, it will followe that Princes have power to destruction, and not to edification only, for whatsoever may edify or profit the Church, pertaineth either to the conservation, or the purgation of Religion. If negatively, then it can not be denied that the conservation and purgation of Religion doe comprehend all the power which Princes have in things Ecclesiasticall.

Secd. Now to the Assumption. And first, that the controverted Ceremonies pertaine not to the conservation of Religion, but contrary wise to the

the hurt and prejudice of the same. experience hath (alas) made it too manifest. For, & what a dolefull decay of Religion have they drawne with them in this Land! Let them who have seene Scotland in her first glory, tell how it was then, and how it is now. (n) Idle and (n) Cariv. idle-like Bishopping hath shut to the doore painefull and profita- on *Al. 8.* ble Catechising. The keeping of some Festivall dayes, is set up in *fab. 7.* stead of the thankfull commemoration of Gods inestimable benefites: howbeit (s) the festivity of Christmasse hath hitherto served, (o) G. Bu- more to Bachanalian lasciviousnesse, then to the remembrance of *chan. hist. xiv.* the birth of Christ. The kneeling downe upon the knees of the body, *Scot. lib. 5. p.* hath now come in place of that humiliation of the soule, wherewith *152.* worthy communicants addressed themselves unto the holy Table of the Lord. And generally, the externall shew of these fruitlesse observances, hath worne out the very life and power of Religion. Neither have such effects ensued upon such Ceremonies among us only, but let it be observed every where else, if there be not least substance and power of godlinesse, among them who have most Ceremonies, where unto men have at their pleasure given some sacred use and signification in the Worship of God, and most substance among them, who have fewest shewes of externall rites. No man of sound judgement (saith (p) *Baza*) will denie, *Iesum Christum quo nudior, &c.* (p) *Confess.* that **I E S V S C H R I S T**, the more naked he be, is made the more manifest to *cap. 5. art.* us: whereas contrariwise all false religions, use by certaine externall gesturings to *20.* turne away men from divine things. (q) *Zanchin* saith well of the Surplice (q) *epist. ad* and other popish Ceremonies, *quod haec nihil ad pietatem accenden-* *Regin Elisab.* *dam, multum autem ad refingendam valeant.* (r) *Beilarmino* indeed *epistolae lib.* pleadeth for the utility of Ceremonies, as things belonging to the *1. p. 112.* conservation of Religion. His reason is, because they set before our senses such an externall majesty and splendor, whereby they cause *sacr. cap. 31.* the more reverence. This hee alledgeth for the utility of the Ceremonies of the Church of *Rome*. And I would know, what better reason can be alledged for the utility of ours. But if this be all, we throwe backe the Argument, because the externall majesty and splendor of Ceremonies doth greatly preiudge and obscure the spirit and life of the worship of God, and diverteth the minds of men from advert- ing vnto the same: which we have offered to be tried by common experience. *Durand* himself, for as much as he hath written in the defence of Ceremonies, in his unreasonable *Rationale*, yet (s) he maketh (s) *Ras. lib.* this plaine confession: *Sane in primitiva Ecclesia, Sacrificium fiebat in vasis lignis & vestibus communibus: tunc enim erant lignei calices & aurei Sacerdotum & cortin-* *tas: nunc vero e contra est.* Behold what followeth upon the majesty and splendor which Ceremonies carry with them, and how Religion at it's best and first estate was without the same!

Neither yet doe the Ceremonies in question belong to the purgation of Religion. For wheresoever Religion is to be purged in a Sect. XXXIII. corrupted

corrupted Church, all men know that purgation standeth in putting something away, not in keeping it still, in voiding some what, not in retaining it: so that a Church is not purged, but left unpurged, when the unnecessary monuments of by past superstition are still preserved and kept in the same. And as for the Church of Scotland, least of all could there be any purgation of it intended, by the resuming of those Ceremonies, for such was the most glorious and ever memorable reformation of Scotland, that it was farre better purged then any other nighbour Church. And of Mr. Hookers jest we may make good earnest, for in very deed as the reformation of Geneva did passe the reformation of Germany, so the reformation of Scotland did passe that of Geneva.

Señ.
XXXIV.

Now hitherto we have discoursed of the power of Princes, in making of lawes about things which concerne the worship of God; for this power it is, which our Opposites alledge for warrant of the controverted Ceremonies: wherefore to have spoken of it is sufficient for our present purpose. Neverthelesse, because there are also other sorts of Ecclesiasticall things, beside the making of lawes, such as the vocation of men of Ecclesiasticall order, the convocation and moderation of Councells, the judging and detiding of controversies about faith, and the use of the keyes, in all which Princes have some place and power of intermeddling, and a mistaking in one, may possibly breed a mistaking in all: Therefore I thought good here to digresse, and of these also to adde somewhat, so farre as Princes have power and interest in the same.

DIGRESSION I.

Of the vocation of men of Ecclesiasticall order.

IN the vocation and calling of Ecclesiasticall persons, a Prince ought to carry himself *ad modum procurantis speciem, non designantis individuum*. Which shall be more plainly and particularly vnderstood, in these Propositions which followe.

PROPOS. I. Princes may and ought to provide and take care, that men of those Ecclesiasticall orders, and those only, which are instituted in the new Testament, by divine auctority, have vocation and office in the Church.

Now beside the Apostles, Prophets, and Evangelists, which were not ordained to be ordinary and perpetuall offices in the Church, (1)

(1) *Fr. Im.* there are but two Ecclesiasticall orders or degrees instituted by Christ *animad.* in in the new Testament, viz. Elders and Deacons. *Excellenter Canones Bell. cont. 5. duos tantum sacros ordines appellari censent. Diaconatus scilicet & Presbyterium, quia hos solos primitiva Ecclesia legitur habuisse, & de his solum preceptum Apostoli*

Apostoli habemus, saith (w) the Master of Sentences. As for the order and (w) *lib. 4.* degree of Bishops, superior to that of Elders, that there is no divine *dist. 34.* Ordinance nor institution for it, it is not only holden by *Calyine, Beza, Bucer, Martyr, Sadeel, Luther, Chemnitius, Gerard, Balduino, the Magdeburgians, Musculus, Piscator, Hemmingius, Zanchius, Polanus, Iunius, Pareus, Femerus, Danau, Morney, Whittakers, Willers, Perkins, Cartwright,* the Professours of *Liden*, and the farre greatest part of Writers in reformed Churches, but also by *Hierome*, who upon *Tir. 1.* and in his Epistle to *Evagrinus* speaketh so plainly, that (x) the Archbishop of *Spa-* (x) *de rep. lato* is driven to say, *Deserimus in hac parte Hieronymum, neque ei in huius Eccl. lib. 2. c. dist. assentimus*: also by *Ambrose* on *1. Tim. 3.* *Augustine* in his booke *3. n. 47.* of questions out of both Testaments *quest. 101.* *Chrysostome* on *1. Tim. 3.* *Isidore dist. 21. cap. 1.* The Canon Law *dist. 93. c. 24. & dist. 95. c. 5. Lombard. lib. 4. dist. 24.* And after him by many Schoolemen, such as *Aquinas, Alensis, Albertus, Bonaventura, Richardus*, and *Dominicus Soto*, all mentioned by the Archbishop of *Spalato lib. 2. cap. 4. n. 25.* (y) *Ge-* (y) *loc. school: rard* citeth for the same judgement *Anselmus, Sedulius, Primasius, tom. 6. pag. Theophylactus, Occumenius*, the Councill of *Basil, Ardatensis, Ioh. Parisiensis, Erasmus, Medina, and Cassander.* All which Authors have grounded that which they say upon Scripture: for beside that Scripture maketh no difference of order and degree betwixt Bishops and Elders, it sheweth also that they are one and the same order. For in *Ephesus* and *Crete*, they who were made Elders were likewise made Bishops, *Act. 20. 17.* with *28. Tir. 1. 5.* with *7.* And the Apostle *Phil. 1. 1.* divideth the wholle ministry in the Church of *Philippi* into two orders, Bishops and Deacons. Moreover, *1. Tim. 3.* he giveth order only for Bishops and Deacons, but saith nothing of a third order. Wherefore it is manifest, that beside those two orders of Elders and Deacons, there is no other Ecclesiasticall order which hath any divine institution, or necessary use in the Church. And Princes should doe well to applie their power and auctority to the extirpation and rooting out of Popes, Cardinals, Patriarches, Primats, Archbishops, Bishops, Suffragans, Abbots, Deanes, Vice-Deans, Priors, Archdeacons, Subdeacons, Chancellours, Chantours, Subchantours, Exorcists, Monkes, Eremites, Acoluths, and all the whole rabble of Popish orders, which undoe the Church, and worke more mischief in the earth, then can be either soone seene or shortly told.

But contrarywise, Princes ought to establish and maintaine in the Church, Elders and Deacons, according to the Apostolicall institution. Now Elders are either such as labour in the Word and Doctrine, or else such as are appointed for Discipline only. They who labour in the Word and Doctrine, are either such as doe only teach, and are ordained for conserving in Schooles and Seminaries of learning, the purity of Christian Doctrine, and the true interpretation of Scripture, and for detecting and confuting the contrary heresies and

errors, whom the Apostle calleth Doctours or Teachers: Or else they are such as doe not only teach, but also have a more particular charge to watch over the flocke, to seek that which is lost, to bring home that which wandereth, to heale that which is diseased, to bind up that which is broken, to visite every family, to warne every person, to rebuke, to comfort, &c. whom the Apostle calleth sometimes Pastors, and sometimes Bishops, or Overseers. The other sort of Elders are ordained only for Discipline and Church government, and for assisting of the Pastors, in ruling the people, overseeing their manners, and censuring their faults. That this sort of Elders is instituted by the Apostle, it is put out of doubt, not alone by *Calvine, Beza*, and the Divines of *Genevah*, but also by *Chemnitz*, *exam. part. 2. pag. 218.* *Gerard loc. theol. tom. 6. pag. 363. 364.* *Zanchius in 4. præc. col. 727.* *Martyr in 1. Cor. 12. 28.* *Bullinger in 1. Tim. 5. 17.* *Iunius animad. in Bell. cynt. 5. lib. 1. cap. 2.* *Polanus Syn. lib. 7. cap. 11.* *Parus in Rom. 12. 8. & 1. Cor. 12. 28.* *Carrwright on 1. Tim. 5. 17.* The Professours of *Leiden Syn. pur. Theol. disp. 42. Thes. 20.* And many more of our Divines, who teach that the Apostle *1. Tim. 5. 17.* directly implieth that there were some Elders who ruled well, and yet laboured not in the Word and Doctrine, and those Elders he meaneth by them that rule, *Rom. 12. 8.*

- & by *Governments 1. Cor. 12. 28.* where the Apostle saith not *helps in Governements*, as our new English Translation corruptly readeth, but *helps, governements*, &c. plainly putting Governements for a different order from Helps or Deacons.

* *Tertullian*
also maketh
mention of
them, *Apolog.*
ges c. 39. and
Clemens epist.
1. ad Iacob.

(2) *In 1.*
Tim. 5. 1.
(a) *on 1.*
Tim. 5. 17.
(b) *Zanch. in*
4. præc. col.
766. 767.
(c) *Iun. anim*
in Bell.
cont. 3. l. 1.

c. 33.

(2) *Ambrose*, (as (a) *D. Fulke* also understandeth him) shewing that with all nations Eldership is honourable, wherefore the Synagoge also, and afterward the Church, hath had some Elders of the Congregation, without whose counsell and advice nothing was done in the Church: and that he knew not by what negligence this had growne out of use, except it had beene through the sluggishnesse of the Teachers, or rather their pride, whiles they seemed to themselves to be something, and so did arrogate the doing of all by themselves.

Deacons were instituted by the Apostle (b) for collecting, receiving, keeping, and distributing of Ecclesiasticall goods, which were given and dedicated for the maintenance of Ministers, Churches, Schooles, and for the help and relief of the poore, the stranger, the sicke and the weake, also (c) for furnishing of such things as are necessary to the ministration of the Sacraments. Beside which employments, the Scripture hath assigned neither Preaching, nor Baptising, nor any other Ecclesiasticall function to ordinary Deacons.

PROPOS. II. *Princes in their Dominions, ought to procure and effect, that there bee never wanting men qualified and fit for those Ecclesiasticall functions and charges, which Christ hath ordained, and that such men only bee called, chosen, and set apart for the same.*

There

There are two things contained in this Proposition. 1. That Princes ought to procure, that the Church never want men qualified and gifted for the worke and service of the holy Ministry, for which end and purpose they ought to provide and maintaine Schooles and Colledges, intrusted and committed to the rule and oversight of orthodoxe, learned, godly, faithfull, and diligent Masters, that so qualified and able men may be still furnished and sent forth for the Ministry and service of the Church. They ought also to take care that the Ministers of the Church neither want due reverence 1. *Tim.* 5. 17. *Hebr.* 13. 17. Nor sufficient maintenance 1. *Cor.* 9. that so men be not skarred from the service of the Ministry, but rather encouraged unto the same 2. *Chron.* 31. 4.

2. That Princes ought also to take order and course, that well qualified men, and no others, be advanced and called to beare charge and office in the Church: for which purpose, they should cause, not one disdainfull Prelat, but a whole Presbytery or company of Elders, to take triall of him who is to be taken into the number of preaching Elders, and to examine well the piety of his life, the verity of his Doctrine, and his fittnesse to teach. And further, that due triall may be continually had of the growth or decay of the graces and utterance of every Pastor: it is the part of Princes to injoyne the visitation of particular Churches, and the keeping of other Presbyteriall meetings, likewise the assembling of Provinciaall and Nationall Synods, for putting order to such things as have not bene helped in the particular Presbyteries. And as for the other sort of Elders, together with Deacons, we judge the aunient order of this Church, to have bene most convenient for providing of well qualified men for those functions and offices. For the eight head of the first booke of Discipline, touching the election of Elders and Deacons, ordaineth that men of best knowledge and cleane life, be nominat to be in Election, and that their names be publicly read to the whole Church by the Minister, giving them advertisement, that from among them must be chosen Elders and Deacons: that if any of these nominat be noted with publike infamie, hee ought to be repelled: And that if any man know others of better qualities within the Church, then these that be nominat, they should be put in election, that the Church may have the choice. (c) *Iun. ubi sup. cap. 7.*

If these courses whereof we have spoken, be followed by Christian Princes, they shall by the blessing of God procure, that the Church shall be served with able and fit Ministers. But though thus they may *procurare speciem*, yet they may not *designare individuum*, which now I am to demonstrat. *Bald. de cas. conf. lib. 4. cap. 5. cas. 5. Ger. loc.*

PROPOS. III. Nevertheless (c) Princes may not designe nor appoint such or such particular men, to the charge, of such or such particular Churches, or to pag. 835.

the exercising of such or such Ecclesiasticall functions: but ought to provide that such an order & forme be kept in the election and ordination of the Ministers of the Church, as is warranted by the example of the Apostles, and primitive Church.

The vocation of a Minister in the Church, is either inward or outward. The inward calling which one must have, in finding himself by the grace of God, made both able and willing to serve God and his Church faithfully, in the holy Ministry, leeth not open to the view of men, and is only manifest to him from whom nothing can be hid. The outward calling is made up of Election & Ordination: that, signified in Scripture by *ἡρρολογία*: this, by *ἡρρογια*. Concerning which things, we say with (d) Zanchius, *Magistratus, &c.* It pertaineth to a Christian Magistrat and Prince, to see for Ministers unto his Churches. But how? not out of his owne arbitrement, but as Gods Word teacheth. Therefore let the Acts of the Apostles, and the Epistles of Paul be read, how Ministers were elected and ordained, and let them followe that forme.

The right of Election pertaineth to the whole Church: which as it is maintained by forraine Divines, who write of the controversies with Papists; and as it was the order which this Church prescribed in the bookes of Discipline; so it is commended unto us by the example of the Apostles, and of the Churches planted by them. Joseph and Matthias were chosen & offered to Christ by the whole Church, being about. 120. persons. *Act.* 1. 15. 23. The Apostles required the whole Church and multitude of Disciples, to choose out from among them seaven men to be Deacons. *Act.* 6. 2. 3. The holy Ghost said to the whole Church at Antioch, beeing assembled together to minister unto the Lord, *Separate me Barnabas and Saul.* *Act.* 13. 1. 2. The whole Church choosed Judas and Silas to bee sent to Antioch. *Act.* 15. 22. The brethren who travailed in the Churches affaires, were chosen by the Church, and are called the Churches Messengers. 2. Cor. 8. 19. 23. Such men only were ordained Elders by Paul and Barnabas, as were chosen and approven by the whole Church, their suffrages beeing signified by the lifting up of their hands. *Act.* 14. 23. Albeit Chrysostome and other Ecclesiasticall Writers use the word *ἡρρογια* for ordination by imposition of hands, yet when they take it in this sence, they speake figuratively and synegdochically, as (e) Iunius sheweth. For these two, Election by most voices, and Ordination by laying on of hands, were joyned together, and did cohere, as an antecedent and an consequent, whence the use obtained, that the whole action should be signified by one word, *per modum intellectus*, collecting the antecedent from the consequent, & the consequent from the antecedent. Neverthelesse according to the proper & native significatio of the word, it noteth the signifying

(d) In. 4.
pres. col.
194.

(e) anim. in
Bell. cont. 5.
lib. 1. c. 7.
nota. 59.

nifying of a suffrage or election by the lifting up of the hand, for $\chi\lambda\epsilon\sigma\iota\sigma\tau\epsilon\iota$ is no other thing, nor $\chi\lambda\epsilon\sigma\iota\sigma\tau\epsilon\iota$ or $\alpha\iota\tau\alpha\iota\sigma\tau\epsilon\iota$, to lift or hold up the hands in signe of a suffrage. And so Chrysostome himself useth the word, when he speaketh properly, for he saith, that the Senate of Rome, tooke upon him $\chi\lambda\epsilon\sigma\iota\sigma\tau\epsilon\iota$ Iudas, that is (as *f*) D. Potter turneth his words) to make Gods by most voices.

(g) Bellarmine reckoneth out three significatiōs of the word $\chi\lambda\epsilon\sigma\iota\sigma\tau\epsilon\iota$. 1. To choose by suffrages. 2. Simply to choose, which way soever it be. 3. To ordaine by imposition of hands. (h) Iunius answereth him, that the first only is the proper signification: the second is metaphorical: the third synegdochicall.

Our English Translators, 2. Cor. 1. 19. have followed the metaphorical signification, and in this place *AB*. 14. 23. the synegdochicall. But what had they adoe either with a Metaphore or a Synegdoche, when the Text may beare the proper sence? Now, that Luke in this place useth the word in the proper sence, and not in the synegdochicall, (i) Gerard proveth from the words which he subjoyneth, to signify the ordaining of those Elders by the laying on of hands: for he saith that they prayed and fasted and commended them to the Lord, in which words he implieth the laying on of hands upon them, as may be learned from: *AB*. 6. 6. *When they had prayed they laid their hands on them.* *AB*. 13. 3. *When they had fasted and prayed and laid their hands on them.* So *AB*. 8. 15. 17. Prayer and laying on of hands went together. Wherefore by $\chi\lambda\epsilon\sigma\iota\sigma\tau\epsilon\iota$ *Cassius* Luke pointeth at the election of those Elders by voices, being in the following words to make mention of their ordination by imposition of hands.

(k) Cartwright hath for the same point, other wayhty reasons. It is absurd (saith he) to imagine, that the holy Ghost by Luke, speaking with the tongues of men, that is to say, to their understanding, should use a word in that signification in which it was never used before his time by any Writer, Holy or Prophane. For how could he then be understood: if using the note and name they used, he should have fled from the signification wherunto they used it? unless therefore his purpose was to write that which none should read, it must needs be that as he wrote, so he meant the election by voices. And if Demosthenes for knowledge in the tongue would have beene ashamed, to have noted the laying downe of hands by a word that signifieth the lifting of them up: they doe the holy Ghost (whiche taught Demosthenes to speake) great injury, in imising this unpropriety and strangeness of speech unto himself: which is yet more absurd, considering that there were both proper words to utter the laying on of hands by, & the same also used in the translation of the 70: which Luke for the Gentiles sake did as it may seeme (where he conveniently could) most follovy. And it is yet most of all absurd, that Luke which fruiteth him-

(f) *Charity*
mistaken.

scilicet. 5.

pag. 145.

(g) *de clericis*.

lib. 1. *cap.* 7.

(h) *ubi sum*

pra nota.

55.

(i) *loc. lib.*

tom. 6. *pag.*

151.

(k) *in AB*

14. 23.

self to keep the vvords of the 70. Interpreters, vvhen as he could have otherwise uttered things in better tearmes then they did, I should here forsake the Phrase vvherevvise they noted the laying on of hands, being most proper and naturall to signify the same. The Greeke Scholiast also, and the Greeke Ignatius, doe plainly referre this vvord to the choice of the Church by voices.

But it is objected that Luke saith not of the whole Church, but only of Paul and Barnabas, that they made them by voices Elders in every city.

Ans. But how can one imagine that betwixt them two alone the matter went to suffrages? election by most voices, or the lifting up of the hand in token of a suffrage, had place only among a multi-

(l) *ubi supra* *not.* 63. 64. *πολλοὶ* is both a common, and a particular action, whereby a man chooseth by his owne suffrage in particular, & likewise with others in commune, so that in one and the same action we can not divide those things, which are so joyned together.

From that which hath bene said, it plainly appeareth, that the election of Ministers, according to the Apostolicke institution, pertaineth to the whole body of that Church, where they are to serve; And that this was the Apostolicke & primitive Practice, it is acknowledged even by some of the Papists, such as *Lorinus*, *Salmoron*, and *Gaspard Sanctus*, all upon *Act.* 14. 23. (m) The Canon Law it self commendeth this forme, and saith, *Electio Clericorum est parito placit.* And was he not a Popish Archbishop, (n) who condescended that the City of

(m) *Dier.* *part.* 1. *diff.* 62.

(n) *Ihuon.* *hist.* lib. 83. *pag.* 85.

Magdeburg should have *in vocandi ac constituendi Ecclesie Ministros*? Neither would the City accept of peace, without this condition.

That in the auncient Church, for a long time, the election of Ministers remained in the power of the whole Church or Congregation, it is evident from *Cypr.* lib. 1. *epist.* 4. & 68. *August.* *epist.* 100. *Leo.* 1. *epist.* 95. *Socrus.* lib. 4. *cap.* 30. & lib. 6. *cap.* 2. *Posidon.* in *vita Aug.* *cap.* 4. The Testimonies and examples themselves for brevities cause I omit. As for the 13. Canon of the Councell of *Laodicea* which forbidderth to permit to the people the election of

(o) *hist.* *eccl.* *ant.* 4. *lib.* 3. c. 38.

(p) *In Act.* 14. 23.

(q) *ubi supra* *pag.* 178.

(r) *ubi supra* *not.* 16.

such as were to Minister at the Altar: we say with (o) *Osiander* that this Canon can not be approved, except only in this respect, that howbeit the peoples election and consent be necessary, yet the election is not wholly and sally to be committed to them, excluding the judgement and voice of the Clergie. And that this is all which the Councell meant, we judge with (p) *Colyne* & (q) *Gerard*. That this is the true interpretation of the Canon, (r) *Iunius* proveth both by the words *ἐκλας πάντων*, *permissioe omnibus*, for *πάντων* signifieth to quit and leave the whole matter to the fidelity and will of others; and likewise by the common end and purpose of that

Coun-

Councell, which was to repress certain faults of the People, which had prevailed through custome: Indeed, if the whoole matter were altogether left to the people, contentions and confusions might be feared. But whiles wee plead for the election of people wee adde.

1. Let the Cleargie of the adjacent bounds in their Presbyteriall Assembly, trie and judge who are fit for the Ministry; thereafter let a certaine number of those who are by them approven as fit, be offered and propounded to the vacand Church, that a free election may be made of some one of that number, provyding alwayes that if the Church or Congregation have any reall reason for refusing the persons nominat and offered unto them, and for choosing of others, their lawfull desires be herein yielded unto.

2. Even when it comes to the election, yet *populus non solus iudicat*, (s) *non ubi sed prout et moderate actionem Clero & Presbyteris*, let the Elders of *supra dicta* the Congregation, together with some of the Cleargie concurring with them, moderat the action, and goe before the body of the people. 24.

Would to God that these things were observed by all who desire the worthy office of a Pastor! For neither the Patrons Presentation; nor the Cleargies Nomination, Examination, and Recommendation, nor the Bishops laying on of hands, and giving of Institution, nor all these put together, can make up to a man his calling to be a Pastor to such or such a particular Flocke, without their owne free election. Even as in those places where Princes are elected, the election gives them *ius ad rem* (as they speake) without which, the inauguration can never give them *ius in re*: so a man hath from his election power to bee a Pastor, so farre as concerneth *ius ad rem*; and Ordination only applieth him to the actuall exercising of his pastorall office, which Ordination ought to be given to him only who is elected, and that because he is elected. And of him who is obtruded and thrust upon a people, without their owne election, it is well said by (t) *Zanebius*, that he can neither with a good conscience exercise his Ministry, nor yet be profitable to the People, because they will not willingly heare him, nor submit themselves unto him.

Furthermore, because Patronages and Presentations to Benefices, doe often prejudice the free and lawfull election which Gods Word craveth, therefore the second booke of Discipline Chap. 12: albeit it permitteth and alloweth the auncient Patrones of Prebendaries and such Benefices as have not *curam animarum*, to reserve their Patronages, and to dispoise thereupon to Schollers and Bursers, yet it craveth rightly that presentations to Benefices that have *curam animarum*, may have no place in this light of Reformation. Not that we thinke, a man presented to a Benefice that hath *curam*

animarum, can not be lawfully elected: But because of the often and ordinary abuse of this unnecessary custome, we could wish it abolished by Princes.

(v) *In 1:*

Tim. 4. 14.

(x) *ubi su-*

pra cap. 3.

(y) *de ga-*

bern. eccl.

(z) *Rom.*

10. 15.

(a) *de rep.*

eccl. lib. 2.

cap. 3. num.

54. & *cap. 4.*

m. 13. 19. &

lib. 3. cap. 5.

m. 48.

(b) *ubi supra*

cap. 7. nota

59.

(c) *exam.*

part. 2. pag.

221.

It followeth to speake of Ordination, wherein with (v) *Calyin*, (x) *Iunius*, (y) *Gerſomus Bucerus*, and other learned men, we distinguish betwixt the act of it, and the rite of it. The act of Ordination standeth in the mission or deputation of a man to an Ecclesiasticall function, with power and auctority to performe the same. And thus are Pastors ordained when they are sent to a people with power to preach the Word, minister the Sacraments, and exerce Ecclesiasticall Discipline among them. For (z) *How shall they Preach except they bee sent?* unto which mission or ordination, neither praiser nor imposition of hands, nor any other of the Churches rites, is essentiall and necessary, as (a) the Archbishop of *Spalato* sheweth, who placeth the essentiall act of Ordination in *missione potestativa*, or a simple deputation and application of a Minister to his Ministeriall function, with power to performe it. This may be done saith he by word alone, without any other Ceremony, in such sort, that the fact should hold, and the ordination thus given should be valid enough. When a man is elected by the suffrages of the Church, then his Ordination is *Quasi sollemnis missio in possessionem honoris illius, ex decreto*, saith (b) *Iunius*. (c) *Chemnitius* noteth, that when Christ after he had chosen his twelve Apostles, ordained them to preach the Gospell, to cast out Divells, and to heale diseases, we read of no Ceremony used in this Ordination, but only that Christ gave them power to preach, to heale, and to cast out Divells, and so sent them away to the worke. And howsoever the Church hath for order and decency used some rite in Ordination, yet there is no such rite to be used with opinion of necessity, or as appointed by Christ or his Apostles. When our Writers prove against Papists, that Order is no Sacrament, this is one of their Arguments, that there is no rite instituted in the new Testament, to be used in the giving of Orders. Yet because imposition of hands was used in Ordination, not only by the Apostles who had power to give extraordinarily the gifts of the holy Ghost, but likewise by the Presbytery or company of Elders, and *Timothy* did not only receive the gift that was in him, (d) by the laying on of *Pauls* hands, as the meane, but also (e) with the laying on of the hands of the Presbytery, as the rite and signe of his Ordination; therefore the Church in the after ages hath still kept and used the same rite in Ordination. Which rite shall with our leave be yet retained in the Church, provyding, 1. It be not used with opinion of necessity, for that the Church hath full liberty either to use any other decent rite (not beeing determined by the Word to any one) or else to use no rite at all, beside a publike declaration, that the person there presented, is called and appoynted to serve the Church in the Pastorall office, together

together with exhortation to the said person, and the commending of him to the grace of God, the Church not beeing tied by the Word to use any rite at all in the giving of Ordination. 2. That it be not used as a sacred significant Ceremony to represent and signify, either the delivering to the person ordained, auctority to Preach and to Minister the Sacraments, or the consecration and mancipation of him to the holy Ministry, or lastly Gods bestowing of the gifts of his Spirit upon him, together with his powerfull protection and gracious preservation in the performing of the workes of his calling; but only as a morall signe, solemnely to designe and point out the person ordained: which also was one of the ends and uses, whereunto this rite of laying on of hands was applied by the Apostles themselves, as (f) *Chemmirius* sheweth. And so *Ioshua* was designed and known to the people of Israel, as the man appointed to be the successor of *Moses*, by that very signe, (g) that *Moses* laid his hands on him.

As a sacred significant Ceremony we may not use it. 1. Because (b) it hath beene proven, that men may never at their pleasure ascribe to any rite whatsoever, a holy signification of some mystery of Faith or duty of Piety. The Apostles indeed by the laying on of their hands, did signify their giving of the gift of the holy Ghost: but now as the miracle so the mystery hath ceased, and the Church not having such power to make the signification answer to the signe, if now a sacred or mysticall signification be placed in the rite, it is but an empty and void signe, and rather minicall then mysticall. 2. All such sacred rites, as have beene notoriously abused to superstition, if they have no necessary use, ought to be abolished, as (i) we have also proven. Therefore if imposition of hands in Ordination, be accounted and used as a sacred rite, and as having a sacred signification, (the use of it not beeing necessary,) it becommeth unlawfull, by reason of the by-gone and present superstitious abuse of the same in Poperie.

Now the right and power of giving Ordination to the Ministers of the Church, belongeth primarily and wholly to Christ, who communicateth the same with his Bride the Church. Both the Bridegroom for his part, and the Bride for her part, have delivered this power of Ordination to the Presbytery *juri DIVINO*. Afterward the Presbytry conferred, *juri humano*, this power upon them, who were specially called Bishops. Whence the tyrannicall usurpation of Bishops, hath in proceffe of time followed, claiming the proper right and the ordinary possession of that, which at first they had only by free concession. And thus that great Divine (k) *Franciscus Junius*, deriveth the power of Ordination. All which, that it may be plaine unto us, let us observe foure severall passages.

1. (l) The whole Church hath the power of Ordination com-

Y y

muni-

(f) *ubisupra*
(g) *Deut 34.*

(b) *supra*
cap. 5.

(i) *supra*
cap. 2.

(k) *animad.*
in Bell.
contr. 5. l. 1.
cap. 3.

(l) *Ger. loc.*
theol. tom.
6. pag 135.
Bald. de
cas. conse.
lib. 4. c. 6.
cas. 4.

municated to her from Christ, to whom it wholly pertaineth. For, 1. It is most certaine (and among our Writers agreed upon,) that to the whole Church collectively taken, Christ hath delivered the keyes of the Kingdome of Heaven, with power to use the same, promising (i) that whatsoever the Church bindeih on Earth, shall be bound in Heaven, & whatsoever shee looseth on Earth, shall be loosed in Heaven. Therefore he hath also delivered unto the whole Church, power to call & ordaine Ministers for using the keyes; otherwise the promise might be made void, because the Ministers which shee now hath, may faile. 2. Christ hath appointed a certaine and a ordinary way, how the Church may provide her selfe of Ministers, and so may have ever in her selfe the means of grace and comfort sufficient to her self, according to that of (m) the Apostle, *All things are yours, whether Paul, or Apollos, &c.* But if shee had not the power of ordaining Ministers unto her self, when shee needeth, then might shee sometimes be deprived of such an ordinary & certaine way of providing her self. 3. When the Ministry of the Church faileth or is wanting, Christian people have power to exerce that act of ordination, which is necessary to the making of a Minister. (n) D. Fulke sheweth out of *Ruffinus* and *Theodoret*, that *Edesius* and *Trumenstus*, being but privat men, by preaching of the Gospell, converted a great Nation of the *Indians*. And that the Nation of the *Iberians* being converted by a captive woman, the King and the Queene became Teachers of the Gospell to the people. And might not then the Church in those places, both elect and ordaine Ministers?

2. The Church hath by Divine institution delivered the Power of ordaining ordinary Ministers, to the Presbitery, whereof the Church consisteth *representative*. And so saith (o) *Paxam*, that the power of mission (which is *Ordination*) belongeth to the Presbitery. (p) *ubi Scriptura* saith (p) *Baldwin*, *ordinationem tribuit toti Presbyterio, non solum Episcopo*. With whom say (q) the Professours of *Leiden* in like manner. Now when the Divines of *Germany*, and *Belgia*, speake of a Presbitery, they understand such a company as hath in it both those two sorts of Elders, which we speake of, *viz.* some, who labour in the Word and Doctrine, whom the Apostle calleth *Bishops*; and others, who labour onely in Discipline. The Apostolicke and Primitive times knew neither Parishionall nor Diocesan Churches. Christians lived then, in Cities onely, not in Villages, because of the persecution. And it is to be remembered, that in *Rome*, *Corinth*, *Ephesus*, *Colosse*, *Philippi*, *Thessalonica*, and such other Cities inhabited by Christians, there were more Pastors then one. (r) The Apostle called unto him the Elders (not Elder) of the Church of *Ephesus*. (s) He writeth to the Bishops (not Bishop) of the Church at *Philippi*. (t) He biddeth the *Thessalonians* know them (not him) which laboured among them. Now that number of Pastors or Bishops which was

in

(i) Math. 18.
18.

(m) 1. Cor. 3.
21, 22.

(n) on
Rom. 10.
15.

(o) In R6.
10. 11.

(p) ubi su-
pra.

(q) Syn.
pur. Theol.

disp. 42.
thes. 32.

37.

(r) 1. Cor. 16.
(s) Phil. 1. 1.

(t) 2. Thess. 3.
12.

in one City, did in common governe all the Churches within that City, and there was not any one Pastor, who by himselfe governed a certaine part of the City, peculiarly assigned to his charge: to which purpose (u) the Apostle exhorteth the Elders of the Church of Ephesus, to take heed to all the flocke, *παρα τὸν ποιμνίαν*. And to the same purpose it is said by (x) Hierome, that before (x) Com. schismes and divisions were by the Devils instigation made in Religion, *communis Presbiterorum consilio Ecclesia gubernabatur*. in Tit. 1.

This number of Preaching Elders in one City, together with those Elders which in the same City laboured for Discipline onely, (y) made up that company which the Apostle, 1 Tim. 4. 14. calleth (y) Gerard a Presbytery, and which gave Ordination to the Ministers of the loc. Theol. Church. To the whole Presbitery, made up of those two sorts of tom. 6. pag. Elders, belonged the act of Ordination, which is mission, (z) howbeit the Rite, which was imposition of hands, belonged to those (z) Iun. ubi Elders alone which laboured in the Word and Doctrine. And so sup. not. 5. wee are to understand that which the Apostle there saith, of the Presbiteries laying on of hands upon Timothy. As for (a) D. Downam's Theol. disp. two glosses upon that place, which he borroweth from Bellarmine, 42. thes. and whereby he thinketh to elude our Argument, we thanke (b) D. 37. Forbess for confuting them. *Quod autem, &c. But whereas* saith hee, (a) Serm. on some have expounded the Presbitery in this place, to be a company of Bishops, Apoc. 1. except by Bishops thou would understand simple Presbitery, it is a violent interpretation, and a insolent meaning. And whereas others have understood the (b) Iren. lib. degree is selfe of Elderstip, thou can not stand, for the degree hath not hands, 2. cap. 11. but hands are meant. Wherefore the D. himselfe, by the Presbitery p. 161. whereof the Apostle speaketh, understandeth, (as we doe) *confessus Presbiterorum*.

But since we can not find in the Apostles times, any other Presbiterie or Assembly of Elders, beside that which hath been spoken of, how commeth it, may some say, that the Church of Scotland, and other reformed Churches, did appoint two sorts of Presbiteriall Assemblies, one (which here we call Sessions) wherein the Pastor of the Parish, together with those Elders within the same, whom the Apostle calleth Governements and Presidents, put order to the Governement of that Congregation; another (which here we call Presbiteries) wherein the Pastors of sundry Churches lying neare together, doe assemble themselves? Which difficulty yet more increaseth, if it be objected, that neither of these two, doth in all points answer or conforme it self, unto that primitive forme of Presbitery, whereof we spake. *Ans.* The division and multiplication of Parishes, and the appointment of particular Pastors to the peculiar oversight of particular flockes, together with the Plantation of Churches in Villages, as well as in Cities, hath made it impossible

for us to be served, with that onely one forme of a Presbiterie, which was constitute in the Apostles times. But this difference of the times beeing (as it ought to be) admitted, for a inevitable cause of the difference of the former, both those two formes of Presbyteriall meetings appointed by the Church of Scotland, doe not onely necessarily result from that one Apostolicke forme, but likewise (the actions of them both beeing laid together) doe accomplish all these ordinary Ecclesiasticall functions, which were by it performed.

And first, Sessions have a necessary use, because the Pastors and those Elders who assist them in the governing of their Flockes, must as well conjunctly as severally, as well publicly and privately, governe, admonish, rebuke, censure, &c. As for Presbyteries, because the Parishes beeing divided, in most places there is but one Pastor in a Parish, except there should be a meeting of a number of Pastors out of divers Parishes, neither could triall be well had of the groweth or decay of the Gifts, Graces, and utterance of every Pastor, for which purpose the ninth head of the first Booke of Discipline, appointed the Ministers of adjacent Churches, to meet together at convenient times in Townes and publike places, for the exercise of Prophecyng and interpreting of Scripture, according to that forme commended to the Church of Corinth. 1 Cor. 14.29.30. 31. 32. Nor yet could the Churches bee governed by the common counsell and advice of Presbiters, which beeing necessary by Apostolicke institution, and beeing the foundation and ground of our Presbyteries, it maketh them necessary too.

3. After that the golden age of the Apostles was spent and away, Presbyteries finding themselves disturbed with emulations, contentions, and factions; for unities sake, choosed one of their number, to preside among them, and to conferre, in name of the rest, the rite & signe of initiation (which was imposition of hands) on them whom they ordained Ministers. This honour did the Presbytery yeeld to him who was specially and peculiarly called Bishop, *jure humano*: yet the act of Ordination they still reserved in their owne power. And wheresoever the act doth thus remaine in the power of the whole Presbytery, the conferring of the outward signe or rite by one in name of the rest, none of us condemneth, as may be scene in *Beza*, *Didoelavins*, and *Gersonius Bucerus*. Neither is there any more

(c) *Epist ad Evagr.* meant by (c) *Hierome*, whiles he saith. *What doth a Bishop, (ordination being excepted,) which a Presbyter may not doe?* For, 1. He speaketh not

(d) *Iun ubi sup. nota. 22.* of the act of ordination, which remained in the power of the Presbytery, but of the outward signe or rite, (d) which synegdochically he calles Ordination. 2. He speaketh only of the custome of that time, and not of any Divine institution: for that the imposition of hands pertained to the Bishop alone, not by Divine institution, but only by Ecclesiasticall custome, (e) *Iunius* proveth out of *Tertullian*, *Hierome*, and *Ambrose*.

(e) *ibid. nota. 10.* 4. After-

4. Afterward Bishops began to appropriate to themselves, that power which pertained unto them *jure devoluto*, as if it had beene their owne *jure proprio*. Yet so, that some vestiges of the auncient order have still remained. For both *Augustine* and *Ambrose* (whose words most plaine to this purpose, are cited by (f) *D. Forbess*) testify, that in their time, in *Alexandria*, and all *Egypt*, the Presbyters gave Ordination, when a Bishop was not present. (g) The Canon Law ordaineth, that in giving of Ordination, Presbyters lay on their hands, together with the Bishops hands. And it is holden by many Papists, (of whom (b) *D. Forbess* alledgeth some for the same point) that any simple Presbyter, (whom they call a Priest) may with the Popes commandement or concession, give valid Ordination. That which maketh them graunt so much, is, because they dare not denie that Presbyters have the power of ordination, *jure Divino*. Yea saith (i) *Panormitanus*. *Olim Presbyteri in communi regabant Ecclesiam, & ordinabant Sacerdotes*. The Doctor himself holdeth that one simple Presbyter, howsoever having, by vertue of his Presbyteriall order, power to give Ordination, *quo ad actum primum sive aptitudinem*, yet *quo ad exercitium* can not validly give Ordination, without a commission from the Bishop, or from the Presbytery, if either there be no Bishop, or else he be a Hereticke and Wolfe. But I would learne: why may not the Presbytery validly Ordaine, either by themselves, or by any one Presbyter with commission and power from them, even where there is a Bishop (and he no Hereticke) who consenteth not thereto: for (k) the D. acknowledgeth, that not only *quo ad aptitudinem*, but even *quo ad plenariam ordinationis executionem*, the same power pertaineth to the Presbytery collegialiter, which he alledgeth, (but proveth not) that the Apostles gave to Bishops *personaliter*. (f) *Iren.* lib. 2. c. 11. (g) *dist. 23.* cap. 8. (h) *ubi sup.* pag. 175. & seq. (i) *apud Forbes.* ubi *sup.* p. 177. (k) *Ibid.* p. 194. 195. 196.

Now from all these things, Princes may learne how to reforme their owne and the Prelats usurpation, and how to reduce the orders and vocation of Ecclesiasticall persons, unto conformity with the Apostolicke & Primitive patterne, from which if they goe on either to injoyne, or to permit a departing, we leave them to be judged by the King of terrors.

DISGRESSION II.

Of the convocation and moderation of Synods.

Touching the convocation of Synods, wee resolve with (l) the Professours of *Leiden*; that if a Prince doe so much as tollerat the order and regiment of th: Church to be published like, (l) *Disp.* 49. thef. 20.

- (m) Ib. publicke, his consent and auctority should be craved, & he may also deligne the time, place, and other circumstances. (m) But much more, if he be a Christian and Orthodox Prince, should his consent, auctority, help, protection, & safeguard be sought & graunted. (n) Thes. 12. And that according to the example, both of godly Kings in the old Testament, and of Christian Emperours and Kings in the New. (o) Chiefly then, and justly, the Magistrat may and ought to urge and require Synodes, when they of the Ecclesiasticall order cease from doing their duty. (p) *Verumtamen si contra*, &c. Nevertheless say they, if contrarywise, the Magistrat be an enemy and persecuter of the Church, and of true Religion, or cease to doe his duty, that is to wit, in a manifest danger of the Church, the Church notwithstanding ought not to be wanting to her self, but ought to use the right and auctority of convocation, which first and foremost remaineth with the rulers of the Church, as may be seen *Act. 15.*

(q) M. But that this bee nor thought a Tenet of Antiepiscopeall Writers alone, let us heare what is said, by (q) one of our greatest Opposites. *Neque defendimus ista*, &c. Neither doe wee so defend, that the right of convoking Councils, pertaineth to Princes, as that the Ecclesiasticall Prelates may no way, either assemble themselves together by mutual consent, or be convoked by the auctority of the Metropolitan, Primate, or Patriarch. For the Apostles did celebrate Councils, without any convocation of Princes. So many Councils as were celebrated before the first Nicaene, were without all doubt gathered together, by the means alone of Ecclesiasticall Persons: for to whom directly the Church is fully committed, they ought to beare the care of the Church. Yet Princes in some respect, indirectly, for help and aide, chiefly then when the Prelates neglect to convocate Councils, or are destitute of power for doing of the same, as duty may, & use to convocate them. Where we see his judgement to be, that the power of convoking Councils, pertaineth directly to Ecclesiasticall persons, and to Princes only indirectly, for that they ought to give help and aide, to the convocation of the same, especially when Church men either will not, or can not assemble themselves together. His reasons whereupon he groundeth his judgement, are two, and those strong ones.

1. The Apostolicall Councils, *Act. 6. 2. & 15. 6.* and so many as were assembled before the first Council of Nice, were not convoked by Princes, but by Ecclesiasticall persons, without the leave of Princes. Therefore in the like cases, the Church ought to use the like liberty, that is, when there is need of Synods, either for preventing, or reforming some corruptions in the Doctrine or Policy of the Church, and for avoiding such inconveniencies as may impede the course of the Gospell, (Princes in the meane time being hostile Opposites to the truth of God, and to the purity of Religion,) then to convocate the same, without their auctority and leave.

2. The Church is fully committed, (and that directly) to the Ministers whom Christ hath set to rule over the same. Therefore they ought to take care and to provide for all her necessities, as these who must give a count, & be answerable to God for any hurt which she receiveth, in things Spirituall or Ecclesiasticall, for which (when they might) they did not provide a remedie: Which being so, it followeth that when Princes will neither convocate Synods, nor consent to the convocating of the, yet if the convocating of a Synod, be a necessary meane for healing of the Churches hurt, and Ecclesiasticall Persons be able, (through the happy occasion of a fit opportunity,) synodically to assemble themselves, in that case they ought by themselves to come together, unlesse one would say, that Princes alone, and not Pastors, must give a count to God, how it hath gone with the Church, in matters Spirituall and Ecclesiasticall.

If it be objected, that our Divines maintaine against Papists, that the right and power of convocating Synods pertaineth to Princes. *Ans.* And so say I, but for making the purpose more plaine I adde these distinctions. 1. In ordinary cases, and when Princes are not enemies to the truth and purity of the Gospell, Ecclesiasticall Persons should not doe well to assemble themselves together in a Synod, except they be convocate with the authority or consent of Princes. Yet as (r) *Imius* sheweth, in extraordinary cases, and when the Magistrate will not concur nor joynes with the Church, the Church may well assemble and come together beside his knowledge; and without his consent, for that extraordinary evils must have extraordinary remedies. 2. Ecclesiasticall persons may convocate Councils, simply and by a spirituall power and jurisdiction: but to convocate them by a temporall and coactive power, pertaineth to Princes onely. Ecclesiasticall Power, (saith (s) the Archb. of Spalato), may appoint and convocate Councils: but yet the Ecclesiasticall Power it selfe can not with any effect or working compell Bishops, especially if the Bishops of another Province, or Kingdome, or Patriarchship, be to be convocate. For because the Church can worke by her censures and deprive them who refuse of her Communion, if they come not; yet they shall not therefore come to the Council if they counten the censure Therefore that no man may be able to resist, it is necessary that they be called by a coactive authority, which can constrain them who gainstand both with banishments, and bodily punishments, or compell the Bishops, not onely of one Province, but also of the whole Kingdome or Empire, to convene. 3. In the maine and substantiall respects, the convocation of Councils pertaineth to the Ministers of the Church, that is, as Councils are Ecclesiasticall meetings, for putting order to Ecclesiasticall matters, they ought to be assembled by the Spirituall Power of the Ministers, whose part it is, to espie and note all the misorders and abuses in the Church, which must be righted.

(r) *animad.*
in Bull. cons.
cap. 12.
not. 4. 18.
(s) *de Rep.*
Eccle lib. 6.
cap. 5. num.
16.

righted. But because Councils are such meetings, as must have a certaine place designed for them, in the Dominions and Territories of Princes, needing further, for their safe assembling, a certification of their Princely protection; and finally, it being expedient for the better successe of Councils, that Christian Princes be present therein, either personally, or by their Commissioners, that they may understand the Councils, Conclusions, and Decrees, & assenting unto the same, ratify and establish them by their Regall and Royall Authority; because of these circumstances it is, that the consent and authority of Christian Princes, is, and ought to be sought and expected for the assembling of Synods.

As for the right of presidency and moderation, wee distinguish (t) *animad.* with (s) *Iunius* two sorts of it, both which have place in Councils; in *Bell. cent. vix.* the moderation of the Ecclesiasticall action, and the moderation 4. *lib. 1.* tion of the humane order; and with him we say, that in Councils, cap. 19. no- the whole Ecclesiasticall action ought to be moderated by such a President, as is elected for the purpose, even as *Hosius* Bishop of *Corduba* was chosen to preside in the first Council of *Nice*: Which office agreeth not to Princes: for in the point of propounding rightly the state of questions and things to be handled, and of containing the disputations in good order, *Certe presidere debet persona Ecclesiastica*, in *sacri literis erudita* saith (u) the Archb. of *Spalato*. The *Eccl. lib. 7.* presiding and moderating in the humane order, that is, by a coactive cap. 3. n. 43 power to compeesse the turbulent, to avoid all confusion and contention, and to cause a peaceable proceeding and free deliberation, pertaineth indeed to Princes, and so did *Constantine* preside in the same Council of *Nice*.

DIGRESSION III.

Of the judging of Controversies and Questions of Faith.



Here is a twofold judgement which discerneth and judgeth of Faith. The one absolute, whereby the most high God, whose supreme Authority alone, bindeth us to beleieve whatsoever he propoundeth to be believed by us, hath in his written Word pronounced, declared, and established; what he would have us to believe concerning himself, or his worship. The other limited and subordinate: which is either publike or private. That which is publike, is either ordinary or extraordinary. The Ministeriall or subordinate publike judgement, which I call ordinary, is the judgement of every Pastor or Doctor; who by reason of his publike vocation and office, ought by his publike Ministry to direct and instruct the judgments of other men, in matters of Faith.

Which

Which judgement of Pastors and Doctors, is limited and restricted to the plaine warrants and testimonies of Holy Scripture, (x) they (x) *Im.* themselves beeing onely the Ambassadors of the judge, to preach *cons. 1. lib.* and publish the sentence which he hath established, so that a Pastor *3. cap. 4.* is not properly *juxta* but *Index*. The subordinate publike judgement, which is extraordinary, is the judgement of a Councell, assembled for the more publike and effectuall establishment and declaration of one or moe points of Faith, and heads of Christian Doctrine, & that in Opposition to all contrary heresie, or error, which is broached and set a foot in the Church. (y) From which Councell, (y) *M. Am.* no Christian man who is learned in the Scriptures, may be excluded, but ought to be admitted to utter his judgement in the same. *rep. Eccl.* For in the indagation or searching out of a matter of Faith, they are *lib. 7. c. 3.* not the persons of men, which give authority to their sayings, but *n. 3. 2.* the reasons and documents which every one bringeth for his judgement. The subordinate judgement, which I call private, is the judgement of Discretion, (z) whereby every Christian, for the certaine (z) *Dave-* information of his owne minde, and the satisfaction of his owne *nās de jud.* conscience, may and ought to trie and examine, as well the Decretes of Councils, as the Doctrines of particular Pastors, and in *cap. 25.* so farre to receive and believe the same, as he understandeth them *Inn. ubi su-* to agree with the Scriptures. *pra.*

Beside these, there is no other kind of judgement, which God hath allowed to men, in matters of Faith. Which beeing first observed, we say next concerning the part of Princes, that when questions and controversies of Faith, are tossed in the Church, that which pertaineth to them, is, to convocate a Councell for the Decision of the matter, civilly to moderate the same, by causing such an orderly and peaceable proceeding, as is alike necessary in every grave Assembly, whether of the Church or of the Common-wealth; and finally, by their coactive temporall power, to urge and procure, that the decrees of the Councell be received, and the Faith therein contained, professed by their subjects.

But neither may they, by their owne Authority, and without a Councell, decide any controverted matter of Faith, nor yet having convocate a Councell, may they take upon them to command, rule, order, and dispose the disputes and deliberations according to their arbitrement; nor lastly, may they, by vertue of their Regall Dignity, claime any power to examine the Decrees concluded in the Councell, otherwise, then by the judgement of private discretion, which is common to every Christian.

First, I say, they may not by themselves presume, publicly and judicially, to decide and define any matter of Faith, which is questioned in the Church: but this definition they ought to remit unto a lawfull and free Councell. *Ambrose* would not come to the

Court to be judged by the Emperour *Valentinian*, in a matter of Faith, and asked, when ever he heard that Emperours judged Bishops in matters of Faith, seeing, if that were granted, it would follow that Laymen should dispute and debate matters, and Bishops heare, yea that Bishops should learne of Laymen.

The true ground of which refusall (cleare enough in it selfe) is darkened by (a) *D. Fidd*, who alledgeih, 1. That the thing which (1) of the Church lib. 5. cap. 53. *Valentinian* tooke on him, was, to judge of a thing already resolved in a generall Councell called by *Constantine*, as if it had been free, and not yet judged of at all. 2. That *Valentinian* was knowne to be partiall; that he was but a Novice; and the other Iudges which he meant to associate to himselfe suspected. But howsoever these circumstances might serve the more to justify *Ambrose* his not compearing, to be judged in a matter of Faith by *Valentinian*, yet the D. toucheth not that which is most considerable, namely, the reason which he alledged for his not compearing, because it hath been at no time heard of, that Emperours judged Bishops in matters of Faith, and if that were granted, it would follow, that Bishops should learne of Laymen. Which reason holdeth ever good, even though the thing hath not beene formerly judged by a Councell.

And furthermore, if these (which the D. mentioneth) were the true reasons of his refusing to be judged by *Valentinian*, then why did he pretend another reason, (whereof we have heard) and not rather defend himselfe with the reall and true reasons? Wherefore we gather, that the reason which made *Ambrose* refuse to be judged by him, was no other then this, because he considered, that Princes neither by themselves, nor by any whom they please to choose, may, without a lawfully assembled and free Councell, usurpe a publicke judgement and decisive sentence in controversies of Faith: which if they arrogate to themselves, they farre exceed the bounds of their vocation. For it is not said of Princes, but of Priests, (b) that their lippes should preserve knowledge, and that they should seeke the Law from their mouthes. And (c) the Priests did *Iehosaphat* set in *Ierusalem*, for the judgement of the Lord, and for controversies, and for judging betwixt Law & Commandement, statutes and judgements.

(b) Mal. 2. 7.

(c) 2 Chron. 19. 8. 10.

In the meane while, we denie not, but that in extraordinary cases, when lawfull Councels can not be had, and when the Cleargie is universally corrupted, through grosse ignorance, perverse affections, and incorrigible negligence, in such a case, the Prince notwithstanding the defect of the ordinary and regular Iudges, may yet by the Power of the civill sword, repress and punish so many as publish and spread such Doctrines, as both he and other Christians by the judgement of discretion, plainly understand from Scripture, to be hereticall.

Next I say, that the Prince having assembled a Councell, may not take

take so much upon him, as imperiously to command what he thinketh good, in the disputes and deliberations, & to have every thing ordered, disposed, and handled according to his minde. To debate and define Theologicall controversies, and to teach what is Orthodoxall, what Hereticall, is the office of Divines; yet by a coactive authority to judge this Orthodox Faith to be received by all, and Hereticall pravity, to be rejected, is the office of Kings, or the supreme Magistrates in every Commonwealtb, saith (d) the Bishop of Sarisburie. And (e) againe, in Searching, Directing, (d) de Iud. Teaching; Divines, ordinarily and by reason of their calling, ought to goe be contro. fore Kings themselves: but in commanding, establishing, compelling; Kings cap. 16. doe farre excell. Where he sheweth, how in defining of the Contro- pag. 92: verities of Religion, in one respect Ecclesiasticall persons, and in (e) ibid. another respect Kings have the first place. cap. 14. p.

In the debating of a question of Faith, Kings have not, by vertue of their Princely vocation, any precedencie or chiefe place, the action beeing meerely Ecclesiasticall. For, howbeit Kings may convocate a Councell, preside also and governe the same as concerning the humane and politicall order, yet saith (f) Iunius, Actiones, (f) anti- deliberationes, & definitiones, ad substantiam rei Ecclesiasticæ pertinentes, à mad. in Sacerdotio sunt, à casu servorum Dei, quibus rei sue administrationem man- Bell. cont. 4. davis Daw. And with him the Archb. of Spalato saith in like man- lib. 1. cap. ner, that howbeit Christian Princes have convocated Councels, 12. nota 15 and civilly governed the same, yet they had no power nor auctority (g) de rep. in the very discussing, handling, and deciding of matters of Faith. Eccl. lib. 6. cap. 5. num. 8. 30.

What then? In the handling of controversies of Faith, have Princes no place nor power at all, beside that of Politicall government onely? Surely by vertue of their Princely auctority, they have no other place in the handling of these matters. Yet, what if they be men of singular learning and understanding in the Scriptures? Then let them propound their owne suffrage, with the grounds and reasons of it, even as other learned men in the Councell doe. But neither as Princes, nor as men singularly learned, may they require that others in the Councell shall dispute and debate matters, and that they themselves shall sit as Judges having judicall power of a negative voice. For in a Councell, no mans voice hath any greater strength, then his reasons and probations have. Non enim admitto, &c. For I admit not in a Councell (saith (h) the same Prelate) some (h) de Rep. as Judges, others as Disputators, for I have shewed that a conciliarie judge- num, 33. ment, consisteth in the approbation of that sentence, which above others hath been shewed to have most waight, and to which no man could enough oppose. Wherefore no man in the Councell ought to have a judicarie voice, unlesse he bee withall a Disputator, and assigne a reason wherefore hee adheres to that judgement, and repels another, and that reason, such a one, as is drawn from the Scriptures onely, and from Antiquity.

Lastly, I hold, that after the definition and decision of a Councell,

cell, Princes may not take upon them, by any judicall power or publique vocation, to examine the same, as if they had authority to pronounce yet another decisive sentence, either ratifying or reversing what the Councell hath decreed. Most certaine it is, that before Princes give their Royall assent, unto the Decrees of any Councell whatsoever, and compell men to receive & acknowledge the same, they ought first of all carefully to trie and examine them, whether they agree with the Scriptures or not, and if they find them not to agree with the Scriptures, then to denie their assent and authority thereto. But all this Princes doe not by any judicall power, or publique authority, but onely by that judgement of private discretion, which they have as Christians, and which together with them is common also to their subjects: for neither may a Master of a Family commend, to his children and servants, the profession of that Faith, which is published by the Decrees of a Councell, except in like manner he examine the same by the Scriptures.

DIGRESSION IV.

Of the power of the Keyes and Ecclesiasticall censurer.

Ecclésiasticall censures and punishments, wherewith Delinquents are bound, and from which when they turne penitents they are loosed, are of two sorts: either such as are common, and agree unto all, as Excommunication and Absolution; or such as are peculiar, and agree onely to men of Ecclesiasticall order, as Suspension, Deprivation, &c.

As touching the power of the Keyes, to bind and loose, Excommunicate and absolve: first of all, Princes are to remember, that neither they may, by themselves exercise this power, (for *(i) Regum est Corporalem irrogare penam; Sacerdotum Spiritualem inferre vindictam;*) nor yet by their Deputes or Commissioners in their name, and with authority from them, because as they have not themselves the power of the Keyes, so neither can they communicate the same unto others. Secondly, forasmuch as Princes are the wardens, defenders, and revengers of both the Tables, they ought therefore to provide and take course, that neither Laymen be permitted to have and exercise the power of Excommunication, nor yet that the Prelates themselves be suffered in their particular Dioces, to appropriate this power and externall jurisdiction, as peculiar to themselves: but that it remaine in their hands to whom it pertaineth by Divine institution. What a woefull abuse is it, that in our neighbour Churches of England, and Ireland, the Bishops Vicar generall, or Officiall, or Commissarie, beeing oftentimes such a one as hath never entered

(i) Dier.

part. 2. cau.

sa 2. q. 7.

c. 41.

entered into any holy Orders, shall sit in his Courts, to use (I should have said to abuse) the power of Excommunication and Absolution? And what though some silly Presbyter bee present in the Court? Doth not the Bishops Substitute, being a Layman, examine and judge the whole matter, decree, and give sentence what is to be done? Hath he not the Presbyters tong tied to his belt? And what doth the Presbyter more, but onely pronounce the sentence according to that which he who sitteth judge in the Court, hath decreed and decerned? As touching the Prelates themselves, I pray, by what warrant have they appropriate to themselves, the whole externall jurisdiction of Binding and Loosing, Excommunicating, and Absolving? But that we may a litle scan this their usurpation, and discover the iniquity thereof to the view of Princes, whose part it is, to cause the same to be reformed, let us consider to whom Christ himselfe, (k) who hath the Key of David, who openeth and no man shutteth, and shutteth, and no man openeth, hath committed this power of the Keyes to be used upon earth. And first, let us distinguish betwixt the power it selfe, and the execution of it.

(k) Rev. 3. 7.

The power and auctority of Binding and Loosing, Christ hath delivered to the whole Church, that is, to every particular Church collectively taken. The auctority of Excommunication pertaineth to the whole Church saith (l) D. Fulke. *Ius excommunicandi* (saith (m) Baldaine) *non est* (l) *on penes quemvis privatum, sive ex ordine sit Ecclesiastico, sive Politico, &c.* Sed 1. Cor. 5. *hoc ius pertinet ad totam Ecclesiam.* So say Zanchius in 4. *præc. col. 756.* 4. Polanus *Synt. lib. 7. cap. 18. Parvus* in 1. Cor. 5. *de Excom.* Carwright, (m) *de cas.* on 1. Cor. 5. 4. Perkins on Jude vers. 3. and generally all our sound *consc. lib. 4.* Writers. (n) The Magdeburgians cite for the same judgement, *Au. cap. 10. gusline* and *Primasius.* (o) Gerard citeth also some Popish Writers *cas. 9.* assenting hereunto. The reasons which we give for confirmation (n) *Cent.* hereof, are these. *s. cap. 4.*

1. It pertaineth to the whole Church, collectively taken, to deny her Christian Communion, to such wicked persons as adde contumacie to their disobedience; Therefore it pertaineth to the whole Church to Excommunicate them. Again, it pertaineth to the whole Church, to admit and receive one into her communion and familiar fellowship. Therefore to the whole Church it likewise pertaineth, to cast one out of her communion. Sure, the sentence of Excommunication is pronounced in vaine, except the whole Church cut off the person thus judged, from all communion with her. And the sentence of Absolution is to as litle purpose pronounced, except the whole Church admit one againe to have communion with her. Shortly, the whole Church hath the power of punishing a man, by denying her communion unto him. Therefore the whole Church hath the power of judging, that he ought to be so punished. The whole Church hath the power of remitting this punishment againe.

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Therefore the whole Church hath the power of judging that it ought to be remitted.

(p) 1. Cor.
5. 6. 7. 43.

2. The Apostle 1. Cor. 5. sheweth the Israelits their purging away of leaven out of all their dwellings in the time of the Passeeover, to be a figure of Excommunication, whereby disobedient and obstinat sinners, who are as leaven to infect other men, are to be voided, and thrust out of the Church. Now as the purging away of the leaven, did not peculiarly belong unto any one or some few among the Israelits, but unto the whole Congregation of Israel: so the Apostle writting to the whole Church of Corinth. even to as many as should take care to have the whole lump kept unleavened, (p) saith to them all. *Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven. Put away from among your selves that wicked person.*

(q) Math. 18.
17. 18.

3. Christ hath delivered the power of binding and loosing, to every particular Church or Congregation, collectively taken, which thus we demonstrat. If our brother who trespasseth against us, will neither be reclaimed by privat admonition, nor yet by a rebuke given him before some moe witnesses: then (q) saith Christ, *Tell it unto the Church: but if he neglect to heare the Church, let him be unto thee as an Heathen man and a Publican. Verely I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven, & whatsoever ye shall loose on Earth shall be loosed in Heaven.* Where he sheweth, that in the Christian Church (which hee was to plant by the Ministry of his Apostles) Excommunication was to be used, as the last remedy for curing of the most deadly & desperat evils: which Excommunication he setteth forth, by allusion unto the order and custome of the Iewes in his time, among whom they who were cast out, and excommunicat from the Synagogue, were accounted as Heathens and Publicans. And so when he saith, *Let him be unto thee as an Heathen man and a Publican*; he presupposeth, that the Church hath Excommunicat him for his contumacie which he hath added to his disobedience. For as (r) Pareus saith, *If by me, and thee, and every one, he is to be accounted for such a man, it must needs be, that the judgement of the Church be by publike declaration made known to me, and thee; & every one. And this meaning is throughly drawn out of the following verse. For whatsoever ye shall binde on Earth, &c. Therefore the Church ought first to binde him, before he ought to be accounted by me or thee for one bound, that is, Excommunicat.* Now what meaneth Christ by the Church, to which he giveth the power of binding and loosing? Not the Church, universall, sure: for I can not tell the Church universall (whether it be understood collective, or representative) whensoever my brother trespasseth against me, and will not be reformed. He meaneth therefore the particular Church, whereof for the time it shall happen one to be a Member. *The power*

(r) In
Math. 18.
17.

(s) on Jude of the Keyes (saith) (s) Perkins, is given to all Ministers, Churches, & Congregations.

gregations. Neither could there otherwise an ordinary, perpetuall, & ready course be had, for the correcting of all publike contumacie and scandall, by the meanes of Ecclesiasticall Discipline. But it will be said, when he biddeth us tell that particular Church, whereof wee are Members, he meaneth not that wee should tell the whole body of that Church *collective*, but that we should tell the Governours of the Church, who are the Church *representative*.

How then is this place alledged, to prove, that the whole Church, *collective*, hath Power and Authority to binde and loose?

Ans. Christ meaneth indeed, that wee should tell those Governours who represent the Church: but whiles he calleth them by the name of the Church, and sendeth us to them as to those who represent the Church, he plainly insinuateth, that they exercise the power of the Keyes (as in his name, so) in the name of the Church, and that this power and authority pertaineth to the whole Church: even as when one man representeth another mans person, whatsoever power he exerceth *ex nomine*, doth first of all agree, to the man who is represented, in his owne proper person.

4. (1) The Apostle writing to the whole Church of *Corinth*, will have them (being gathered together) to deliver that incestuous person to Satan. Therefore every particular Church or Congregation, hath power to Excommunicate such a contumacious sinner, as that incestuous person was. It is the common answer of Papists, that albeit the Apostle commanded the act should be done in face of the Church, yet the judgement and authority of giving sentence, was in himself alone, [and not in the Church of *Corinth*]; whereupon they would make it to follow, that the power of Excommunication pertaineth to the Bishop alone, and not the Church. And the same answer doth (u) *Savaria* returne to *Beza*. But howsoever (x) the Apostle saith, that he had already judged concerning the incestuous person, yet he did not hereby seclude the Church of *Corinth*, from the authority of excommunicating him. It is to be observed saith (y) *Calvine*, that Paul, albeit he was an Apostle, doth not for his owne will excommunicate alone: but communicateth his counsell with the Church, that the thing may be done by common authority. Himself indeed goeth before and sheweth the way: but whiles he adjoyneth to himself other partakers, he signifieth sufficiently, that it is not the privat power of one man. Nay, let us further observe with (z) *Iunius*, that the Apostles hath a twofold power: one, common onto them with other Presbyters, 1. Pet. 5. 1. another, singular proper, and extraordinary, which they had as Apostles. By this singular power, Paul saith: (a) *What will ye? shall I come unto you with a rod?* but by the common power it was that he said: (b) *When ye are gathered together, and my Spirit, &c.* By no other power, then that which was common to him with the rest of the Presbyters or Bishops in *Corinth*,

(1) 1. Cor. 5.
4. 5.

(u) de tripl.
episc. gen.
pag. 42.

43.

(x) vers. 3.

(y) In

1. Cor. 5.

4.

(z) animad.

in Ball. cons.

4. lib. 2.

cap. 16.

nota 6.

(a) 1. Cor.

4. 21.

(b) 1b. 5.

Corinth, did he judge the incestuous person to be excommunicated: and thus, as though he had beene present in body, among the other Presbyters of that Church, and assembled together with them, in their ordinary Councell or Consistorie (in which (e) *fuimus libere Apostoli, alij vero Presbyteri ex vocatione propria, & necessitate officij*;) so (d) he both pronounceth his owne judgement, and likewise goeth before, by pronouncing that judgement which was to be in common by them pronounced, Furthermore, that the Apostle would not have, that incestuous man to be excommunicat by his owne auctority alone, but by the auctority of the Church of *Corinth*, thus it appeareth.

(c) 1. Cor. 5.
1. 6. 9.

1. (e) The Apostle challengeth and condemneth the *Corinthians*, because they had not excommunicat him, before his writting unto them: which he would never have done, if that Church had not had power and auctority of Excommunication.

2. Howbeit the Apostle gave his judgement, that he should be excommunicat, because he ought not to have beene tolerated in the Church; yet for all that, he should not have beene indeed excommunicat and thrust out of the Church of *Corinth*, except the Ministers and Elders of that Church, had in name of the whole body of the same, judicially cast him forth and delivered him to Satan. Which plainly argueth, that he should not have beene excommunicat by the Apostles auctority alone, but by the auctority of the Church of *Corinth*.

3. The Apostle only sheweth, that he should bee excommunicat, but referreth the giving of sentence and judgement upon him, to the *Corinthians*. For he saith not, that the *Corinthians* being gathered together, should declare or witnesse, that such a one was delivered to Satan, by *Pauls* owne power and auctority, but, that they themselves should deliver him to Satan vers. 4. 5. And againe, *Purge out therefore the old leaven. Put away from among your selves that wicked person,* v. 7. 13. But saith (f) *Saravia, partes Apostoli in illa actione fuerunt auctoritatem, Ecclesiae vero Corinthiacae, obediuntiae.* Ans. That the action was done by the auctority of the Church of *Corinth*, it is manifest both from that which hath beene said, and likewise if further we consider, that the Apostle ascribeth to the *Corinthians*, as much auctority in this action, as he assumeth to himself. For he saith of himself, that he had judged concerning him that had done this deed v. 3. and so he saith of them, *Do not ye judge them that are within?* vers. 12. Where he speaketh not of the judgement of privat discretion, (for so they might have judged them that were without also,) but even of the externall and authoritative judgement of Ecclesiasticall Discipline. (g) The Apostle indeed saith, that he wrote to the *Corinthians* to excommunicat that person, that he might know them, whether they were obedient in all things; but this proveth not, that the au-

(f) 2. Cor. 2.
9.

thority

authority of the excommunication was not theirs: for their part in this action proceeded both from authority & from obedience: from authority, absolutely: from obedience, in some respect. *De jure*, they had no liberty nor power not to excommunicate him, but were bound to doe that which *Paul* pointed out to be their duty, and in that respect he calleth them obedient: yet absolutely, and *de facto* it was free to them, (notwithstanding of *Pauls* writing to them) either to excommunicate him, or not to excommunicate him, and if they had not by their authority excommunicate him, hee had not been at all excommunicate by any vertue of *Pauls* judging of him.

4. When the *Corinthians* proceeded to excommunicate him, (b) the Apostle calleth this a censure which was inflicted of many: (h) *Ib. vers. 6.* which could not be said if he was to be excommunicate by the Apostles authority alone.

5. (i) The Apostle writeth againe to the *Corinthians*, to forgive the incestuous man, to receive him into their communion, and to remit the punishment of his excommunication, because he was winne to repentance. And (k) he addeth: To whom ye forgive any thing, I (i) *vers. 7.* forgive also. Now, who can remit the punishment, and save one from underlying the censure, except such as have the power and authority of judgement? (k) *vers. 10.*

Hitherto we have proven, that the power of binding and loosing, pertaineth to every particular Church collectively taken. But the execution and judicall exercising of this power, pertaineth to that company and assembly of Elders in every Church, which the Apostle, 1 Tim. 4. 14. calleth a Presbitery. In Scotland we call it a Session. In France it is called a Consistory. In Germany and Belgia according to the Scripture phrase it is tearmed a Presbitery. It is made up of the Pastor or Pastors of every Congregation, together with those governing Elders which labour there (not in Doctrine, but) in Discipline onely: Of which things, we have spoken (l) before. (l) *supra* That unto this Companie or Consistorie of Elders, pertaineth the *Dign.* power of binding and loosing, it is averred by the best Divines. *Calvine* on *Matth* 18. 17. 18. & *lib. Epistol. Col.* 168. 169. *Beza contra Saravianam de divers. Minist. grad. Zanchinus in 4. prae. col.* 756. *Iunius animad. in Bell. cont. 5. lib. 1. cap. 14. nota 28.* *Polanus Syn. lib. 7. cap. 18.* *Tilen Syn. part. 2. disp. 28.* The Professours of *Leiden Syn. Pur. Theol. disp. 48.* *Gerard. loc. Theol. tom. 6. pag. 137. 138.* *Balduin de cas. conse. lib. 4. cap. 11. cas. 11.* *Parum in Matth. 18. 17. 18. & in 1^a Cor. 5.* *Cartwright on Matth. 18. sect. 7.* *Femmerus Theol. lib. 7. cap. 7. p. 152. 153.* *Alstedius Theol. casuum cap. 27.* *Danæus Pol. Christ lib. 6. pag. 452. 464.* *Hemingiæ Enchirid. class. 3. cap. 11. pag. 388.* *Martyr in 1 Cor. 5.* and sundry others. (m) *Bullinger (m) apud* recordeth, that this was the manner of the particular Churches in *Zanch in Helveia*, to choose unto themselves a certaine Senate of Elders, or 4, *prae. col.* company of the best men in the Church, which might according 745.

to the Canon of Holy Scripture, exerce the Discipline of Excommunication. Which forme is well warranted by the Scriptures. For when Christ committeth the auctority of binding and loosing unto the Church, *Math. 18. 17. 18.* Howsoever the power & auctority it selfe pertaineth to any particular Church collectively taken, as hath been said, yet the execution of the same is committed to the Consistory or Senate of Elders, which representeth that Church, and which *Paul* calleth a Presbiterie. (n) *Zanchius* saith, that *Chrysostome*, *Bullinger*, and all good Interpreters, understand the Presbiterie to be there meant by Christ, when he saith, *Tell the Church. Chrysostome*

(n) in 4.
prec. col.

741.

(o) cont. 3.
lib. 1. cap.

6. nota 19.

(p) prælect.

tom. 1. pag.

234

(q) Calv.

& Carlow.

en Math.

18. 7. Par.

in 1 Cor. 5

(r) loc.

Tocol. tom.

6. pag. 137.

(s) Trelcar

Inst Tocol.

lib. 1. pag.

291.

(t) in 1

Cor. 5. 4.

saith *πρεσβυτεριον και συνεδριον*, that is, saith (o) *Iunius*, the Ecclesiasticall Synedrion made up of Pastors and Elders. Thus (p) *Camero* likewise expoundeth the place. *Ecclesiæ nomine* saith he, *videtur Christus significasse Collegium Presbiteriorum qui Ecclesiæ Christianæ erant presuuri, cuius Presbyterij mentio fit, 1 Tim. 4.* Now if Christ hath committed the power of Excommunication unto the Church, what have Bishops to say for themselves, who appropriate this power unto themselves, each one in his owne Diocie? (q) for we can not give the name of the Church unto a Bishop: because he is but one man, and the Church is a company of many men. Nay, nor yet can we give the name of the Church unto a company of Bishops; for if they might bee called the Church, it should be for this respect alone, because they represent the Church. But *soli Episcopi, &c. Bishops alone* saith (r) *Gerard*, or they who teach, can not represent the Church, since hearers also pertaineth to the definition thereof, but the Presbiterie can represent the Church, whereunto not onely they pertaineth who labour in the Word, but also Elders or Governours, put in auctority, for expeding of Ecclesiasticall matters in name of the whole Church. We graunt then, (s) that by the Church, Christ meaneth that company of Church Gouvernours, whereby a certaine particular Church is represented, but forasmuch as the Church consisteth of two integrant parts, viz. Pastors and Sheepe, Teachers and Hearers, we therefore denie, that the representative Church whereof Christ speaketh, can be any other, then that Ecclesiasticall Consistory, whereof we have spoken.

Moreover, albeit the Apostle wrote to the whole Church of *Cerimb* to deliver the incestuous man to Satan, because the matter could not be otherwise done, but onely in the name, and with the consent of that whole Church, yet he never meant, that the common promiscuous multitude should by their suffrages and voices examine and iudge that cause. But saith (t) *Calvine*, because the multitude unlesse it be governed by counsell, never doth any thing moderately, nor gravely, there was ordained in the auncient Church (meaning the Apostolick Church) a Presbiterie, that is, a company of Elders, which by the consent of all, had the first judgement and examination of things: from it the matter was carried to the people, but being already determined before. Againe, when

when the Apostle writeth to them in his second Epistle, that they should forgive him, because he had repented, thus he reasoneth; (u) *Sufficient to such a man is this censure which was inflicted of many.* Which words that we may the better understand, it is worthy of observation, (which not (x) *Calvine* onely, but (y) *Saravia* also note:) that it appeareth from this place, he was not excommunicate, but by sharpe rebukes tymeously winne to repentance, whereby the Apostle sheweth it to be needlesse, yea most inconvenient to proceed against him, to the extremity of Discipline. The Word *ἐπιτιμία*, there used by the Apostle, signifieth rebuke, reprehension or chiding, saith D. Fulke. And so *Scapula* taketh it to be the same with *ἐπιτιμῆσις* and to signifie another thing then *ἐπιτίμιον* or *ἐπιτίμημα*, *Beza* and *Tremellius* turne *ἐπιτιμία* by *inrepatio*. *Ar. Momanus* readeth, *objurgatio*. This chiding or threatning of the man, proceeded not from the whole Church of *Corinth*, but onely from many therein, as is plaine from the Text, and as (z) *Saravia* also graunteth. And who were the *πλείονες*, those many of whom the Apostle speaketh? Not such as from Christian and brotherly charity did privately chide and rebuke him, for the matter was not then depending in private rebukes, but by the Apostles direction it was brought to the Churches part, and to publike Discipline, the scandall it selfe beeing so publike and notoriously manifest. They were therefore such as had publike office and auctority to chide him. And who were those, but the Consistory of Pastors and Elders, which represented the whole Church, and were set in auctority for judging and managing of things pertaining to Ecclesiasticall Discipline? They (no doubt) beeing met together, called the man before them, and did most sharply rebuke him and chide with him, and threatned that they would not onely debarre him from the Lords Table, (which is called lesser Excommunication, but more properly, a step or degree tending next to Excommunication:) but also wholly cast him out of the Church, and deliver him to Satan. Whereupon the man beeing made to see the grievousnesse of his sinne, and the terrible punishment which was to follow upon it, becommeth most sorrowfull, humble and penitent. And this moved the Apostle to say, *Sufficient to such a man, &c.* as if he would say: what needeth him now to be excommunicate, and so to be corrected and put to shame by you all, when every one of you shall denie to him your Christian communion, as one wholly cast out of the Church? Is it not enough, that many among you, even your whole Presbitery, hath put him to such publike shame by their sharpe reprehensions, and to so great feare by their dreadfull threatnings? and since, through the blessing of God upon these meanes, he is already winne to repentance, why

(u) 2 Cor. 2.6.

(x) com. in illum locum (y) de diversis minist. grad. cap. 8. p. 85.

(z) an 2 Cor. 2.6.

would you have him yet more publicly corrected and rejected by all and every one?

And further, the Apostle addeth, that now they should not onely forgive him and comfort him *vers. 7.* but also confirme, (*xupow*) their love towards him *vers. 8.* Now *xupow* signifieth to confirme or ratify by auctority, and so (b) Chemnitz, Bullinger, and Cartwright expound it in this place. It commeth from *xupō* Auctority, whence commeth also *xupō* a Lord or one having auctority, As therefore the Presbitery or company of Pastors and Elders, had by their auctority established, that he was to be excommunicate, and determined to proceed to the execution of extreme Discipline against him, so now the Apostle would have them by the same auctority, to ratify and establish the remission of this punishment unto him, and to decree that the Church should not denie her communion unto him. For this auctority of binding and loosing; though it pertained to the whole Church, in *actu primo sive in esse*, yet it pertained to the Presbitery alone, in *actu secundo sive in operari*; and even as the act of speaking, pertaineth to a man, as *Principium quod*, but to the tongue alone, as *Principium quo*; so albeit the power of the Keyes, doth primarily and principally belong to the Church collectively taken, yet the actual execution of this power, belongeth onely to the Presbitery which representeth the Church, and unto which the Church hath committed her auctority to bind and loose. Wherefore, since the Apostle writeth to the whole Church of Corinth, to confirme by auctority their love to the penitent man, and since this auctority in the actual execution of it (which the Apostle craveth) did not agree to that whole Church collectively taken, we must needs understand his meaning to be, that their love towards that man, & their forgiving of him, should be ratified & confirmed by the auctority of those Church Governours, *qui Ecclesie nomen ad eum representant; totius nimirum Presbyterij autoritate atque consensu.*

Thus have we shewed, that the actual use of the Keyes, or the execution of the auctority of binding and loosing, pertaineth to that Ecclesiasticall Senate in every particular Church, which the Apostle calleth a Presbitery. For further illustration of the truth whereof, I adde these foure observations.

(f) Treleat. 1. We must distinguish (f) a twofold power of the keyes: the one is execute in Doctrine: the other in Discipline: the one *Concisionalis*: the other *Judicialis*. Touching the former, we graunt it is proper for Pastors alone, whose office and vocation it is, by the Preaching and Publishing of Gods Word, to shut the Kingdome of Heaven against impenitent and disobedient men, and to open it unto penitent sinners, to binde Gods heavie wrath upon the former, and (by application of the promises of mercy) to loose the latter from the sentence

(b) exam.
part. 4 de
indulg. p.

53.

(c) com in
hunc locum.

(d) annot.
ibid.

(e) Par. in
1 Cor. 5.4.

(f) Treleat.
Inst. theol.
lib. 2. pag.
287. 288.
Pareus in
1. Cor. 5.
de excom.

sentence and fear of Condemnation. When we ascribe the power of binding and loosing to that whole Consistory, wherein governing Elders are joyned together with Pastors, we meane only of the Keyes of externall Discipline, which are used in Ecclesiasticall Courts and Iudicatories.

2. When we teach, that the Pastor or Pastors of every particular Church and Congregation, with the Elders of the same, being met together, have power to binde and loose, we understand this, only of such places wherein a competent number of understanding and qualified men, may be had to make up an Eldership: otherwise let there be one Eldership made up of two or three of the next adjacent Parishes, according as was ordained by the Church of Scotland, in the seventh Chapter of the second booke of Discipline.

Sine totius, &c. Without the consent of some whole Church saith (g) Zanchius, no man ought to be excommunicat. Yea I adde, if it be a small Church, *præc. col.* and not consisting of many learned and skillfull men, Excommunication ought not to be done, except the neighbour Churches be asked counsell of. 756.

And as touching the Pastors part, (b) Calvijn saith well, *Nunquam, &c.* I never thought it expedient, that the liberty of excommunicating should be permitted to every Pastor. The feare of great inconveniences, which he thought likely to follow upon such a custome, if once it were permitted, makes him profess: in that Epistle, that he durst not advise

Liseriu, to excommunicate any man, without taking counsell of other Pastors. Now I much marvell what Butt (i) D. Forbess shot at, when he entitleth one of his Chapters, *De potestate Excommunicandi*, and then in the body of the Chapter doth no more at all, but only quote those two Testimonies of Zanchius and Calvijn: Both of which, doe utterly condemne the usurpation of Bishops, who appropriate to themselves the power of Excommunication, & ascribe this power to the Consistory of Pastors and Elders in every particular Church: and in the foregoing places, doe only (for preventing of abuses) set some bounds to the execution of their power: which bounds we also think good to be kept, *Viz.* that if a Church be so small, that it hath not so many well qualified men, as may be sufficient to assist the Pastor in the governement thereof, then let one common Eldership be made up out of it, and some other neighbour Churches: By which meanes it shall moreover come to passe, (which is the other caution to be given) that not every Pastor (no not with the Elders of his Congregation) shall be permitted to have full liberty of binding and loosing, but shall in those matters receive counsell and advice from other Pastors. Howbeit for this latter purpose, the Church of Scotland hath profitably provided another remedy also, namely, that in certaine chief places, all the Pastors in the adjacent bounds, shall at set and ordinary times assemble themselves, (which Assemblies in this Nation we call Presby-

(i) *Iren. lib. 2. cap. 12.*

teries) that so the Churches may be governed *Communi Presbyterorum consilio*, as *Hierome* speaketh of the Primitive times of the Church.

3. Though the execution of the Discipline of Excommunication and Absolution, pertaineth to the Consistory of the Pastor and Elders in every Church, yet this Discipline is to be by them execute (k) in name of the whole Church. (l) *Saravia* is bold to affirme, that he who receiveth a sinner, or casteth him out of the Church, doth this in the name and auctority of God alone. We have proven by strong Arguments, that the auctority of Excommunication pertaineth to the whole Church: which though he contradicteth, yet in (m) one place forgetting himself he acknowledgeth, that the auctority of the Church of *Corinth*, was to intervene in the Excommunication of the incestuous man. Wherefore, as in the name of God, so in the name and auctority of the whole Church, must one be cast out, or received.

4. To the right execution of this Discipline, (n) the manifest consent of the whole Church is also necessary: The truth whereof beside that it appeareth from that which hath beene said concerning the Churches auctority, it is further confirmed, if we consider, either the importance of the thing, or the good of the person. Touching the importance of the thing, *Gravissima*, &c. Most weightie matters in the Church saith (o) *Gerard*, (and the same saith (p) *Zanchinus* also:) ought not to be undertaken without the consent of the whole Ecclesiasticall body, and as *Pope Leo* writteth, Such thing as pertaine unto all, ought to be done with the consent of all. But vvhhat can be more weighty, and vvhath doth more pertaine to the body of the Church, then to cut off some member from the body? And touching the good of the person, (q) *Augustine* sheweth that then only a Sinner is both stricken with feare, and healed with shame, when seeing himself Anathematized by the whole Church, he can not find a fellowe multitude, together wherewith he may rejoyce in his sinne, and insult upon good men. And that otherwise, if the rares growe so ranke, that they can not be pulled up, and if the same evill disease take hold of so very many, that the consent of the Church can not be had to the excommunication of a wicked person, then good men must grieve and groane, and endure what they can not help. Therefore, that Excommunication may fruitfully succeed, the consent of the people is necessary: (r) *Frustra enim ejicitur ex Ecclesia, & consortio fidelium privatur, quem populus abigere, & à quo abstinere recusat*. Howbeit even in such cases, when the consent of the Church can not be had to the execution of this Discipline, faithfull Pastors and Professors must, every one for his owne part, take heed that he have no fellowship with the unfruitfull workes of darkenesse, but even reprove them; yea they ought, in *sensu negativo*, excommunicat those who should be (but are not) excommunicat positively: which

(k) *Zanch.*
in 4. præc.
col. 756.

D. *Fulke* on
1. Cor. 5.

4.
(l) *de tripl.*
Episc. gener.
pag. 43.

(m) *de di-*
vers. minist.
grad. p. 85.

86.
(n) *Zanch.*
ubi supra.

Synop. pur.
theol. disp.
48. thes. 9.

(o) loc.
theol. tom.
6. pag. 463.

(p) *ubi su-*
pra.

(q) *lib. 3.*
contra ejist.
Parmen.

(r) *Ant. de*
Dom. de
rep eccl. lib.
5. cap. 12.
n. 67.

which negative Excommunication, is not an Ecclesiasticall censure, but either a bare punishment, or a cautell and animadversion; And so saith (s) the Archbishop of *Spalato*, not only one brother may refuse to communicat with another, but a people also may refuse to communicat with their Pastor, which he confirmeth by certaine examples. But the publike censure of positive Excommunication should not be inflicted without the Churches consent, for the reasons forsaide. *Cyprian* writteth to *Cornelius* Bishop of *Rome*, that he had much laboured with the people, that peace might be given to them who had fallen, that is, that they might be againe received into the communion of the Church: which if he might have done by himself, why did he labour and deale so much with the people in that businesse? And as they were not received into the Churches communion, without the peoples consent, so neither were they, without their consent, excommunicat. (t) *Chrysostome* sheweth concerning his time, that when one was to be excommunicat, the whole Church was humbled in prayer to God for him, and when he was againe released, they did all kindly salute him, & wish him peace. (u) *Tertullian* also writteth, that he who was to be excommunicat, in the publike Assembly of the Church, was by the common consent of all, stricken with judgement, and that all the approven and well liked off Elders, had the presidence or direction of the rest of the Church in these Matters.

Now from all this, which hath beene said of the power and auctority to excommunicat and absolve, it is manifest how unjustly usurping Prelats doe arrogat & appropriat to themselves this power, which Christ hath committed to every particular Church or Congregation, and ordained to be execute by the Ecclesiasticall Consistory within the same. Which Episcopall usurpation, as it hath beene shewed to bee most contrary to Divine Institution, so doth it also depart from the manner of the auncient Church: For it may be seene in (x) *Cyprian*, that the auctority of reconciling and receiving into the Church, such as had fallen, was not proper to the Bishop, but with him common to his Cleargie and Presbytery, and that *justin* communication was given them by the Cleargie, as well as by the Bishop. We have heard out of (y) *Hierome*, that a Bishop did nothing, which a Presbyter did not also, except only that he gave the rite or signe of Ordination, that is, imposition of hands. Whereby we understand, that as all other things, beside Ordination, so the power of Excommunication among the rest, was alike common to Bishops and Presbyters. Whence it is, that the same *Hierome* writting to *Demetriades*, calleth excommunication, *Episcoporum & Presbyterorum censura*. And (z) elsewhere. *Alligat vel solvit Episcopus & Presbyter*. *Iustinian* Novel. 123. cap. 11. saith, *Omnibus autem Episcopis & Presbyteris interdiximus segregare aliquem à sacra communione, antequam causâ monstr-*

(s) *Ib. cap.*
9. num. 8.

(t) *In*
2. Cor.
hom. 18.

(u) *apolo-*
get. cap. 39.

See Rhen-
anus in an-
notation
upon that
place, and
M. Ant. de
Dom. de
rep. eccl. l.
5. cap. 12.
n. 67.

(x) *lib. 3.*
epist. 14.
15. 16. &
lib. 5. epist.
12.

(y) *epist. ad*
Evagr.

(z) *In*
Math. 16.

sur, &c. certifying them, if they doe otherwise, that he whom they excommunicat, should be loosed from Excommunication à *majori Sacerdote*. Whence we see, that Presbyters also were wont to excommunicat, & that this power was common to them with the Bishops. The first Councell of *Carthage Can. 23.* decreeth that a Bishop heare no mans cause without the presence of his Cleargie: and that otherwise his sentence shall be void, except it be confirmed by the presence of his Cleargie. The Canon Law it self hath some vestigies of the auncient order: for (a) it ordaineth, that when a Bishop either excommunicateth or absolveth any man, twelve of the Cleargie be present and concur with him. (b) *D. Forbess* now also acknowledgeth, that it is not lawfull for a Bishop to exerce the power of publicke jurisdiction by himself, and without the Presbytery; and under this power of Iurisdiction whereof he speaketh, (c) he comprehendeth, the Visitation of Churches, Ordination, Suspension, and Deposition of Ministers, the Excommunicating of contumacious persons, & the Reconciling of them when they become penitent, the calling of the fellow Presbyters to a Synod, the making of Ecclesiasticall Canons, &c. which power of Iurisdiction (d) saith he, remaineth one and the same, whole and entire, both in the Bishop, and in the Presbytery, in him personally, in it collegially. His confession of the Presbyteries power and auctority, we catch & lay hold on: but whereas he would have this power any way proper and personall to Bishops, he is confuted by our former Arguments.

And thus farre have we demonstrat to Princes, who be they, to whom Christ hath committed the power of Excommunication, that with them they may cause it to remaine, and correct the usurpation of Prelats, who bereave them of it. Let us next consider, what Princes may, or should doe, after that the sentence of any mans Excommunication, or Reconciliation, is given forth by them, to whom the power of this Discipline pertaineth. (e) The Archbishop of *Spalato* is of opinion, that, not only it is free to Princes to communicat with excommunicat persons, but also, that if they shall happen to communicat with them, the Church (for the reverence she oweth to Princes) should straight absolve them, and that her sentence of Excommunication should no longer have any strength. What? Shall the Church draw, and put up againe, the Spirituall Sword, at the pleasure of Princes? Or because Princes will perhaps cast holy things to Dogges: must others doe so likewise? O prodigious licentiousnesse, and hellish disorder, worthy to be drowned in the lake of *Lethè*! But what then is the part of the Prince, after that the Church hath given judgement? Surely, whensoever need is, he ought by the privat judgement of Christian discretion, to trie and examine, whether this Discipline be rightly execute, or not. If he find the execution thereof to be unprovable,

(a) *Dier.**part. 2.**causa. 11.**q. 3. c. 108.*

110.

(b) *Iren.**lib. 2. cap.**11. p. 195.*(c) *Ib. pag.*

191.

(d) *p. 195.**num. 25.*(e) *Ib. 6.**cap. 9.*

able, and that yet the sinner goeth on in his contumacy; (f) then by his Civill power he ought further to punish him in his person, or wordly estate, that he may either reforme or repress, such a one as hath not been terrified by the Churches censures. But if after triall, he understand that the sentence given forth is unjust and erroneous, either through the ignorance or the malice of the Ecclesiasticall and regular Iudges, then hee ought to interpose his auctority, and cause a due proceeding, for in such extraordinary cases of the failing of Ecclesiasticall persons, Princes may doe much in things and causes Spirituall, which ordinarily they can not.

It remaineth to shew, who have the power of those censures and punishments which are proper to Ecclesiasticall persons. Where first we are to consider, that there are two sorts of faults which make Ecclesiasticall men worthy to be punished, viz. either such as violate sacred, or such as violate civill and humane duties: the one is to be judged by Ecclesiasticall Iudges alone, and that according to the Lawes of God and the Church: the other by civill Iudges alone, and that according to the civill and municipall Lawes of the Commonwealth. This latter sort againe is twofold, for either the fault is such, that though a man be condignely punished for it by the civill Magistrate, yet he doth not therefore fall from his Ecclesiasticall office or dignity; of which sort experience sheweth many: or else such as being punished according to their quality and demerit, a man by necessary consequence falleth from the Ecclesiasticall function and dignity which before he had; this was *Abiathars* case, and the case of so many as being justly punished by Proscription, Incarceration or Banishment, are *secundario & ex consequenti* shut from their bearing office in the Church. If *Abiathar* had sinned in a sacred matter, the cognition thereof saith (g) *Lucius*, had pertained to the Priests: but because he sinned against the Commonwealth and the Kings Majesty, it was necessary to deale with him Civilly, and not Ecclesiastically. What are not Ecclesiasticall men in this time also thought to be lawfully judged by the Civill Magistrate, if at any time they be found guilty of appaied Majesty? As for the other sorts of faults, whereby (as we have said) Sacred and Ecclesiasticall duties are violate, such as the teaching of False and Hereticall Doctrine, neglecting of Discipline, unbecoming and scandalous conversation, &c. which things (if they be not amended) they who have the execution of Ecclesiasticall Iurisdiction committed to them, ought to punish by Suspension, Deposition, &c. Now as when one is called to the worke of the Ministry, his fitnessse and qualification for that worke, should be tried and judged by the Cleargie of the adjacent bounds assembled in their Classicall Presbitery, to whom it also pertaineth (after that he is by them tried and approved, and after that he is elected by that Church where he is to serve) to send him out from them with power to exercise the

(f) *Caly.*
lib. Episto-
lar. col. 169
Gratian.
caus. 11. q.
1. c. 20.

(g) *contr.*
4. lib. 1. c.
20. nota 8.

office of a Pastor: so when there is just cause of Suspending or Depriving him, it belongeth to the same Presbiterie to consider and judge hereof, and according to his offence to give judgement against him. For who should recall him, but they who sent him? Or who should discharge him his Ministeriall function, except they who ordained him to exerce the same? And who may take the power from him, but they who gave the power unto him? That Ordination pertaineth to the whole Presbiterie, and not to the Bishop alone, wee have shewed before: and now by the same reason we say, Suspension and Deposition pertaineth to the Presbiterie also, and are not in the power of the Bishop. And that in the auncient Church, as Bishops gave not Ordination, so neither did they Suspend nor Depose any man without the common Councell, Advice, and concurrence of the Presbiterie, yea and sometimes of a Synod, it is cleare from *Cyp. lib. 1. Epist. 9. lib. 3. Epist. 2. & 10. Concil. Carthag. 3. can. 8. Concil. Carthag. 4. can. 22. 23. Concil. African. can. 20. Concil. Hispal. 2. can. 6. Iustin Novel. 42. cap. 1. Hieron. comment. ad Isa. 3. Siricius Epist. ad Ambros. inter Ambr. epist. 80. Touching the Suspension and Deposition of Ministers, the Assembly at Glasgow anno 1610. ordained, that the Bishop should associate to himselfe the Ministry of these bounds where the Delinquent served, that is, the Presbiterie whereof hee hath been a Member, and together with them there take triall of the fact, and upon just cause found, to Deprive or Suspend. Which act was ratified in the 21 Parliament of King James anno 1612. Neverthelesse, if any man thinke the sentence of the Bishop and the Presbiterie given forth against him, to be unjust, he ought to have liberty of recourse to the Synod, and there to bee heard, according as it was decreed by the fourth Councell of Carthage Can. 66. But asimes the matter is of such difficulty or importance, that the Bishop and the Presbiterie may not give out an peremptory sentence of Suspension or Deprivation, (h) till the matter be brought to the Synod of the province, (i) where according to the auncient order the matter is to be handled, not by the sentence of one Bishop, but by the judgement of the whole Cleargie gathered together.*

(h) *Fenner.*

Theol. lib. 7

c. 7 p. 153.

(i) *Hem-*

ming en-

uir. class.

3. cap. 11.

p. 391

391

(k) *Can. 11.*

The Arians of old

being assembled in a Councell at Antioch,

(k) decreed, that if any Ecclesiasticall Person, should without the

advice and the letters of the Bishops of the Province, and chiefly of

(l) Hist. Ec-

cl. cent. 4 l.

2. c. 48. p. nion,

but from his proper dignity which hee had in the Church.

Whereupon (I) *Osiander* hath this observation: This Canon also was composed against holy *Athanasius*: for *Athanasius* being expelled by the *Arrians*, had fled to the Emperour *Constantine* the younger, and had from him obtained a returne to his owne Church. Now this Canon is very unjust, which forbids that a Bishop or any other Minister of the Church, being unjustly oppressed, flee to his godly Civill Magistrate: since it was lawfull to the Apostle *Paul* to appeale to the Roman Emperour, wicked *Nero*, as the acts of the Apostles witness. But it may be seen in this place, that Bishops were very soone seeking dominion, yea tyrannie over the Church, and over their Colleage. Besides all this, there is yet another thing which ought to have a very principall consideration in the Deposition of a Minister, and that is the consent of the Church and Congregation where he hath served. Let the Magistrate know saith (m) *Gerard*, that as the vocation of Ministers Theol. tom. 6. p. 38. pertaineth to the whole Church, so to the same also pertaineth the removing of Ministers, therefore as a Minister ought not to be obtruded upon a unwilling Church, so the Hearers being unwilling and striving against it, a Minister ought not to be plucked away from them. The Deposing of a Minister whom the Church loves and willingly heares, (n) *Baldwin* accounteth to be high Sacriledge, and holdeth, that as the calling, so the dismissing of Ministers pertaineth to the whole Church. And so teacheth (o) *Lunius*. Shortly, as a man is rightly called to the ministeriall office and dignity, when he is elected by the Church, and ordained by the Presbiterie, so is he rightly deposed and put from the same, when he is rejected by the Church, and discharged by the Presbiterie. (m) loc. (n) de cas. conf. l. 4. cap. 5. cas. 12. (o) Ecclesiast. lib. 3. cap. 3.

Now there was brought forth in Scotland, anno 1610. a certaine Amphibian brood, sprung out of the stem of *Neronian* tyranny, and in manners like to his nearest Kinsman the Spanish Inquisition. It is armed with a transcendent power, and called by the dreadfull name of the HIGH COMMISSION. Among other things, it arrogateth to it selfe, the power of Deposing Ministers. But how unjustly, thus it appeareth.

1. If those Commissioners have any power at all to depose Ministers, they have it from the King whose Commissioners they are. But from him they have it not. Therefore they have none at all. The proposition is most certaine: for they sit not in that Commission to judge in their owne name, nor by their owne authority (*quum nihil exercat delegatus nomine proprio*, as (p) *Panormitan* saith,) but by vertue onely of the Commission and Delegation which they have of the King. Yea, Bishops themselves exerce not any Jurisdiction in the High Commission as Bishops, but onely as the Kings Commissioners, as (q) *D. Downname* acknowledgeth. The Assumption is groundd upon this reason: The King hath not power to depose Ministers. Ergo he can not give this power to others. For (r) *Ne-Bonifac.* *no potest plus juris transferri in alium quam sibi competere dignoscatur.* The King may sometimes inflict such a civill punishment upon Mini-

(s) of the
Church, lib.
5. cap. 53.
p. 682.

sters, whereupon secondarily and accidentally will follow their falling away from their Ecclesiasticall office and function, (in which sense it is said, that Solomon deposed *Abiathar*, as we heard before,) but to depose them directly and formally (which the High Commission usurpeth to doe) he hath no power, and that because this deposition is an act of Ecclesiasticall jurisdiction: Whereas the power of Ecclesiasticall jurisdiction doth no more agree to the King, then the power of Ecclesiasticall order: his power is Civill & Temporall, not Spirituall & Ecclesiasticall. (s) *D. Fidd* also confesseth, that none may judicially degrade or put any one lawfully admitted, from his degree and order, but the Spirituall Guides of the Church alone.

2. The deposing of Ministers pertaineth to Classicall Presbyteries, or (if the matter be doubtfull and difficile) to Synods, as hath been shewed. And who then can give the High Commission such authority as to take this power from them, and to assume it unto it selfe. These Commissioners professe, that they have authority to discharge other Ecclesiasticall Iudicatories within the Kingdome from meddling with the judging of any thing which they shall thinke impertinent for them, and which they shall thinke good to judge & decide by themselves in their Commission. Which if it be so, then (when it pleaseth them) they may make other Ecclesiasticall Iudicatories to be altogether uselesse and of no effect in the Church.

3. In this Commission, Ecclesiasticall and Temporall men are joyned together, and both armed with the same power. Therefore it is not right nor regular, nor in any wise allowable. For even as when a Minister hath offended in a Civill matter, his fault is to bee judged by Civill Iudges according to the Civill Lawes, and by no other: so when he offendeth in an Ecclesiasticall matter, his fault is to be judged onely by Ecclesiasticall persons according to Ecclesiasticall Lawes: and in such a case (s) *Iustinian* forbiddeth Civill men to bee joyned with Ecclesiasticall men in judgement. They are Ecclesiasticall things or causes which are handled and examined by the High Commission in the proceesse of deposing Ministers: and a shame it is to Ecclesiasticall men, if they can without the help and joyning of Temporall men, judge and decide things of this quality.

(t) Novell.
83. cap. 1.

4. As in the matters to be judged, so in the censures and punishments to be inflicted, Ecclesiasticall and Civill men have in this Commission alike power and authority: for Ecclesiasticall men therein have power of Fining, Confining, Warding &c. common to them with the Temporall men: and againe, the Temporall men have power of Excommunication, Suspension, Deprivation, &c. common to them with the Ecclesiasticall men. For they all sit there as the Kings Commissioners, and *eo nomine* they exerce this Jurisdiction: which Commission beeing alike discharged by them all,

all, it is manifest that both Temporall men take hold of the keyes, and Ecclesiasticall men take hold of the Civill sword. And this monstrous confusion and mixture, giveth sufficient demonstration that such a forme of Iudgement is not from the God of order.

Of the abuses and irregularities of the High Commission, wee may not now speake at greater length, but are hasted to make forward.

CHAP. IX.

That the lawfullnesse of the Ceremonies, can not be warranted by the Law of Nature.

WHat our Opposites have alledged for the Ceremonies, either from the Law of God, or the Law of man, we have hitherto answered. But we heard (u) the Law of Nature also alledged for Holy dayes, and for kneeling at the Communion. And when (x) Hooker goeth about to commend and defend such visible signes, which being used in performance of holy actions, are undoubtedly most effectuell to open such matter, as men when they know and remember carefully, must needs be a great deale the better informed to what effect such duties serve: He (subjoyneth: *We must not thinke, but that there some ground of reason even in Nature, &c.* This is a smoake to blind the eyes of the unlearned. Our Opposites have taken no paines nor travell to make us see any deduction of those Ceremonies, from the Law of Nature: We desire proofs, not words. In the meane while, for giving further evidence to the Trueth, we will expresse our owne minde, touching things warranted by the Law of Nature.

And first we must understand aright, what is meant by the Law of Nature. To wit, that Law (y) which God writheth and imprinteth in the Nature of man, so that it is as it were connaturall and borne together with man. Now if wee consider, what Law was written in the nature of man in his first creation, it was no (z) other then the Decalogue or the Morall Law. But the Law which we are here to enquire of, is that Law, which after the Fall, God still writheth in the heart of every man: which (we all know) commeth farre short, & wanteth much of that which was written in the heart of man before his fall. That we may understand, what this Law of Nature is, which is written in all mens hearts, since the Fall, we must distinguish *jus naturale* from *jus Divinum naturale*. For that Law which is simply called *jus naturale* is *innatum*, and layeth before the minds of explic. ca- men, that way, wherein (a) by the guidance and conduct of nature,

3. q. 92. pag. 503. (2) Fr. Lun. de pol. Mos.

b b b 3

they

Sect. I.

(u) *Supra*
cap. 6. f. 1.

(x) *Ecclesi.*
pol. lib. 4.
f. 1.

Sect. I L

(y) *Zanch.*
lib. 1. de
lege Dei.
thes. 8.

(z) *A. Pol.*
syn. lib. 6.
cap. 9. col.
49. D. Pau.
tech. part.

they may be ledde to that good, which is in the end proportionat to nature. Whereas *Ius Divinum* is *inspiratum*, & layeth before us another way, wherein (b) by a supernaturall guidance, we may be ledde to a supernaturall good, which is an end exceeding the proportion of nature. As for that part of the Law of God, which is called *Ius divinum naturale*, it is so called in opposition to *ius divinum positivum*.

Seft. III.

(c) *Instit.* This the Lawyers take to be the Law of Nature, which Nature by its sole instinct, teacheth as well to other living creatures, as to men, for Nature teacheth all living creatures, to save and preserve their

(d) *deresp.*

Eccle lib. 6.

cap. 2.

n. 35.

(e) *Schol. in*

Instit. lib. 1.

tit. 2.

(f) *1^a. 2^a.*

q. 91. art. 2.

(g) *ubi su-*

pra.

(h) *anti-*

quis. Rom.

lib. 8.

cap. 1.

(i) *ubi su-*

pra. q. 95.

art. 4.

(k) *Schol.*

in instit. lib.

1. tit. 2.

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by them, &c. (d) The Arch Bishop of Spalato liketh to speake with the Lawyers, *Ius naturale* saith he *simpliciter ponitur in omnibus animalibus. Videntur autem* (saith (e) *Ioachinus Mynsingerus*) *Iurisconsulti, valde in hoc abuti vocabulo Iuris, cum exempla prædicta sint potius affectus & incli-*

nationes naturales, quæ cum quibusque animantibus nascuntur: quas Philosophi sæpius Φυξιας appellant. In brutū enim cum nulla sit ratio, igitur nec ullum jus esse potest.

(f) *Aquinas* also sheweth, that beasts are not properly governed by the Law of Nature, because *Lex* is *aliquid rationis*. Wherefore they erre, who would make the Law of Nature to differ in kynd, from *Ius gentium*, which naturall reason hath taught to all Nations. For this Law of Nations *per se speciem non facit*, as saith (g) *Mynsingerus*.

And the Law of Nature is also by the Heathen Writers, often called *Ius gentium*, as (b) *Rofinus* noteth. If any will needs have the Law of Nature distinguished from the Law of Nations, let them either take

(i) *Aquinas* his distinction, who maketh the Law of Nature to containe certaine principles, having the same place in practicall reason, which the principles of scientificke demonstrations have in speculative reason: & the Law of Nations to containe certane conclusions drawn from the said principles. Or otherwise embrace the difference which is put betwixt those lawes by (k) *Mattheus Wesenbecius. Quæ bestia, naturali concitatione; ea* (saith he) *homines ex eodem sensu ac affectione, cum moderatione tamen rationis si faciant, jure naturæ faciunt. Quæ bruta non faciunt, sed sola ratione hominis propria, non affectione communis naturæ, omnes homines faciunt, si, rique oportere intelligunt, hoc fit jure gentium.*

Seft. IV.

(l) *Rofin.*

ubi supra.

Synops. par.

theol. disp.

18. thes.

#6. Tit. synt. part. 1. disp. 35. thes. 16. Inn. de pol. Mos. cap. 1.

#6. Tit. synt. part. 1. disp. 35. thes. 16. Inn. de pol. Mos. cap. 1.

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#6. Tit. synt. part. 1. disp. 35. thes. 16. Inn. de pol. Mos. cap. 1.

For my part, I take the Law of Nature, and the Law of Nations, to be one and the same. For what is the Law of Nations, but that which Natures light & reason hath taught to all Nations? now this is no other, then the Law of Nature. We thinke therefore, they have well said, (l) who comprehend under the Law of Nature, both the common principles of good and evill, vertue and vice, right

and

and wrong, things beſeeming and things not beſeeming; and like-
wiſe the generall concluſions which by neceſſary conſequences are
drawn from the ſaid principles. To come to the particulars, there
are three ſorts of things which the Law of Nature requireth of man,
as both (m) Schoolmen, and (n) Moderne Doctōrs have rightly
taught. The firſt, it requireth as he is *Ens*; The ſecond, as he is *Anim.*
mal. And the third, as he is *Homoratiōe prædius*. Firſt, as he is *Ens*,
the Law of Nature requireth him to ſeek the conſervation of his
owne being, and to ſhunne or repell ſuch things as may deſtroy the
ſame. For to both Nature framed, not only all living creaturs, but
other things alſo which are without life, that they ſeek their owne
conſervation, and flee (if they can) from apparant deſtruction. Let
us take one example out of ſubtile (o) *Sealiger*, which is this. If a ſmall
quantity of oyle, be poured upon a ſound boord, let a burning coale
be put in the midſt of it, and the oyle will quickly flee back from
its enemy, and ſeek the conſervation of it ſelf. This is therfore the
firſt precept of the Law of Nature, that man ſeek his owne con-
ſervation, and avoyde his owne deſtruction. Whereupon this con-
cluſion neceſſarily followeth, that he may repell violence with vio-
lence. Secondly, as man is a living creature, the Law of Nature
teacheth him to propagate and to conſerve his kynd. Whereupon
theſe concluſions doe followe, *Viz.* the commixtion of Male & Fe-
male, the procreation of Children, the educating of them, and
provyding for them. This Nature hath taught to man, as a thing
common to him with other living creatures.

Thirdly, as man is a creature endued with reaſon, the Law of Na-
ture teacheth him, 1. Something concerning God. 2. Something
concerning his Nighbour. 3. Something concerning himſelfe. I
meane ſome generall notions concerning good and evil, in reſpect
of Each of theſe. Whereof the Apoſtle meaneth, whiles (p) he ſaith,
that the Gentiles ſhewe the worke of the Law written in their hearts. Firſt
then, the Law of Nature teacheth man, to know that there is a God,
and that this God is to be worſhiped. Whereupon it followeth, that
man ſhould ſeek to know God, and the manner of his worſhip.
Now that which may be known of God, is ſhewed even unto the
Gentiles. (q) The Apoſtle ſaith ſignanter. *τὸ γνωστὸν τοῦ Θεοῦ*,
meaning thoſe few and ſmall ſparkles of the knowledge of God,
which natures imbredd light diſcovered unto the Gentiles, for ma-
king them inexcusable, namely, that there is a eternall power and
Godhead, which men ought to reverence and to worſhip. 2. The
Law of Nature teacheth man to hold faſt friendſhip and amiti with
his Nighbours, for as much as he is *Animal ſociale*. *Violare alterum*
ſaith (r) *Cicero*, *nature lege prohibemur*. For the Law of Nature biddeth
us (s) doe to others as we wold have them to doe unto us. And from
theſe

(m) *Aquin.*
ubi ſupra q.
94. art. 2.
(n) *Zanch.*
ubi ſupra.
col. 1889
189. *Iun.*
ubi ſupra.
Sharp. curſe
theol. de lege
Dei p. 299.
(o) *de ſub-*
til. exerc.
5. diſt. 8.

Sec. V.

(p) *Rom. 1.*
15.

(q) *Rom. 1.*
19.

(r) *lib. 3.*
offic.

(s) *Luc. 6.*
31.

these precepts it followeth, that we should not offend other men, that we should keep promises, stand to bargains, give to every man his owne, &c. 3. As touching a mans selfe, the Law of Nature teacheth him, that he should not live as a reasonlesse creature, but that all his actions should be such, as may be congruous and becoming for a creature endued with reason. Whereupon it followeth, that he should live honestly and vertuously, that he should observe order & decency in all his actions, &c. Hence (1) the Apostle saith, that nature it self teacheth, that it is a shame for a man to have long haire, because it is repugnant to that decency and comelineffe which the Law of Nature requireth. For (2) among other differences which Nature hath put betwixt men and women, this is one, that it hath given to women thicker and longer haire, then to men, that it might be as a vaile to adorne and cover them. The reason whereof, Nature hath hid in the complexion of a woman, which is more humide then the complexion of a man. So that if a man should take him to this womanish ornament, hee should but against Nature transforme himself (in so farre) into a woman.

(1) 1. Cor. 11.
14.

(u) Par.
com. in il-
lum locum.

Se& VI.

These things being premitted, I will adde foure reasons to prove, that neither sacred significant Ceremonies in generall, nor Kneeling, Holy dayes, &c. in particular, can be warranted unto us by the Law of Nature. 1. The Law of Nature can not direct us unto

(x) Iun. de
pol. Mos.
cap. 1. Par.

com. in

Rom. 1.

19.

(y) 1a. 2a.

g 91. art. 4.

(z) Iun. ubi

supra.

(a) Iun.

ibid.

(b) de sub-

sil. exerc.

77. dist. 2.

Se& VII.

2.

a supernaturall end, as is acknowledged not only by (x) our Divines, but by (y) *Aquinas* also. It only teacheth us, to seeke and to doe (z) *bonum, velut finem naturæ*, such a good as is a end proportioned to Nature. All those precepts of the Law of Nature which we have spoken of, could never lead men to a supernaturall good. (a) It is only the Divine Law, revealed from God, which informeth the minds of men, with such notions, as are *supra naturam*, and which may guide them *ad finem supernaturalem*. But all sacred significant Ceremonies, which by their holy and spirituall significations, expresse to us some misteries of grace, and of the Kingdome of God; must be thought, to direct us unto a supernaturall good; Therefore they are not of that sort of things, which the Law of Nature requireth. For this Law goeth no higher, then to teach men that there is a God, and that this God is to be worshipped, the knowledge of which things is not a good exceeding the proportion of Nature. For it was found in the Gentiles themselves, who knew no other good then that which was proportioned to Nature. Let me now conclude this reason vvith (b) *Scaligers* vvords. *Neque enim quæ supra naturæ leges sunt, ex naturæ legibus iudicanda censeo.*

As the Ceremonies by their sacred spirituall and mysticall significations, direct us unto a supernaturall good, so they are thought to guide us unto the same, by a spirituall and supernaturall way, which

which natures light could never discover unto men. But in the Law of Nature, as we are directed unto no other good then such as is proportioned to nature, so are we guided unto the same, (c) *Natura ducit*, (c) *Iam ubi supra.* that is to say, by such common notions, as God hath imprinted in the Nature of all men. Now I suppose our Opposites will not unwillingly reckon their sacred significant Ceremonies, among those things of the Spirit of Gods, (d) which a naturall man can not receive, because they are spiritually discerned. What then have they to doe with the Law of Nature? If it be said, that they necessarily follow upon those first principles & conclusions, which a naturall man receiveth; I answer, this shall never be proven. They will say perhaps, that nature teacheth us to use certaine rites in the worship of God, to observe set times for his worship, also to kneele downe in reverence of God whom we worship. *Ans.* Be it so: but how make they up a necessary connexion betwixt certaine Rites, & significant Ceremonies of human institution? betwixt set times, & some moe dayes then one of seaven: betwixt kneeling in the worship of God in general, and kneeling at the Sacrament in specie; unlesse they say, that Nature requireth us to kneel in every act of worship, and never to worship God, without kneeling on our knees.

3. *In natura est ubique idem*, as (e) *Resinus*: It is approven *communi Sect. VIII omnium gentium iudicio atque assensu*, as (f) the Professors of *Leiden*: (e) *ubi supra.* It is one & the same among all Nations, in respect of the principles of it, as (g) *Aquinas* and (h) *Zanchinus*: The Law of Nature *fixa est cor. (f) disp. 18. dibus nostris*, as (i) *Stella*. Yea it is so written in our hearts, that iniquity is thef. 26. self can not blot it out, as (k) *Augustine* saith. And we learne from the (h) *A-* (g) 12. 20. postle, that the Law of Nature is manifest in the Gentiles, for God q. 94. art. 4. hath shewed it unto them. *Ergo non ignorant* saith (m) *Pareus*. What soever (h) *ubi supra thef. 9.* then the Law of Nature requireth, it doth clearly and necessarily pra thef. 9. follow upon those principles which are written in every mans conscience, unlesse we set up new Divinity, and either say that the principles of the Law of Nature are not written in every mans conscience, or else that they may be at some time abolished and razed out of the consciences of men, which were to leave men without a witnesse. confess c. 4. Nay, saith (n) *Augustine*, the Heaven and the Earth and all that is in (l) *Rom. 1. 19.* them, on every side cease not to bid all men love God, that they may (m) *com in idum locum.* be made inexcusable. Now if all the principles of the Law of Nature, be firrly and clearly written in every mans conscience, and can (n) *lib. 10. confess. cap. 6.* not but be known to every man who hath the use of naturall judgement & reason, it followeth, that they who will prove or warrant any thing by the Law of Nature, must only take their premisses from every mans conscience, & say as (o) the Apostle saith, *Judge in your selves, &c. doth not even Nature it self teach you? &c.* As if the Apostle said, This principle of Nature is fixed in all your hearts, that men should affect honestie and comelinesse. Go to, reason in your selves from the Judgment of Nature whether it follow not upon this

principle, that a man should not weare long haire, for as much as his wearing of long haire, is repugnant to the principle of nature. (p) *com. in Commisitis ipsis iudicium* saith (p) *Parum: ipsos testes, imo iudices appellat.* So that if the Ceremonies be warranted unto us by the Law of Nature; the judgment must be committed to every mans conscience, & so should every man be convinced in himself, by such a principle of Nature, from which the Ceremonies have a necessary and manifest deduction. Yet we attest the searcher of all hearts, that we have never beene convinced in our selves, by such a principle of Nature, no not after diligent search and enquiry.

Sec. IX.

4. Let our Opposites say to us, once for all, upon what præcept of the Law of Nature doe they ground the Ceremonies? for I have before opened up, all sorts of things which the Law of Nature requireth of man as he is *Ens*; & as he is *Animal*, belongeth not to our purpose. As for that which it requireth of him, as he is a creature endued with reason; there is one part of it that concerneth our selves; *Viz.* that we should live honestly, & *secundum modum rationis*, that we should observe order & decency in all our actions. This order and decency, doe not respect our holy duties to Godward, nor comprehend any sacred Ceremony in his worship: but they looke to us ward, & are referred only to such befitting qualities, as are congruous & convenient to a reasonable Nature in all its actions. Yea even generally we may say with

(q) *de subtil. exerc. 2.*

(q) *Scaliger. Ordinem dico sine quo natura constare non potest. Nihil enim absque ordine vel meditata est vel effectus illa.* Another part of that which Nature requireth of man, as he is a creature endued with reason, concerneth (as we shewed) our Neighbours, whom it teacheth us, not to harme nor offend, &c. And if our Opposites wold reckon with us here, their Ceremonies will appeare repugnant to Nature, because of the detriment & offence which they offer unto us, whereof we have spoken in our Argument of Scandall. But there was a third part concerning God & his worship: & here must our Opposites seeke a warrant for the Ceremonies. Now albeit Nature (as was said): reach all men, that there is a eternall & mighty God, who should be worshipped & honoured by them. Yet it descendeth not unto such particular precepts, as can have

(r) *lib. 2. de nat. Deor.*

any shew of making ought for significant Ceremonies *Omnibus enim innatum est & in animo quasi insculptum, esse deos: but yet quales sint* saith (r) *Cicero, varium est.* And as Nature hath not taught men to know the Na-

(s) *Iun. uli supra.*

ture & the attributs of the Godhead, together with the sacred Trinitie of persons in the same: so neither hath it taught, what sort or manner of worship should be given unto God. (s) *Lex naturalis rerum communium*

est, & doth only informe us with those common notions called *κοινὰς ἐνοίας*. Concerning the worship of God, it speakes only *de genere*, not *de specie*. Wherefore there can be no inference from that worship which the Law of Nature require h, either of any distinct kynd of worship, or of any Ceremony in that kynd. No more then it followeth. *Si est animal, est Asinus: for a genere ad speciem non valet consequentia affirmando.*

T H E



The fourth part

Against the Indifferency of the Ceremonies.

C H A P. I.

Of our Opposites pleading for the Indifferency of the Ceremonies.

IF it seeme to any, that it is a strange Methode to speake now of Indifferency, in the end of this Dispute, which ought rather to have been handled in the beginning of it: they may consider, that the Methode is not ours, but our Opposites. For they have been sleeing upon *Icarus* wings, and soaring so high that their wings could not but melt from them: so have they from necessity fallen downe to expediency; from it to lawfulness; and from thence to indifferency.

I knew certaine of them, who after reasoning about the Ceremonies, with some of our side, required in the end no more, but that they would onely acknowledge the indifferency of the things in themselves. And so beeing wo'ed & solicitously importuned by our former Arguments against the Ceremonies, they take them to the weaving of *Pendulous* web, thereby to suspend us, and to gaine time against us: this indifferency I meane, which they shall never make out, and which themselves otherwhiles unweave againe. Alwayes, so long as they thinke to get any place for higher notions about the Ceremonies, they speake not so meanly of them, as of things indifferent. But when all their forces of Arguments, and answers are spent in vaine: then are our eares filled with uncouth outcries and declamations, which tend to make themselves appeare blamelesse for receiving, and us blameworthy for refusing matters of Rite and indifferency.

Vpon this string they harpe over and over again, in Bookes, in

A a a

Sermons,

Sermons, in private discourses. M. G. Powell, in his booke *De Adia-phorn*, and Tilen, in the 12 and 17 Chapters of his *Paranesis*, condemne those who make ought adoe about the controverted English Ceremonies, for so much as they are things indifferent. Paybody in his Apology for kneeling at the Communion; standeth much upon the indifferency of this gesture, both in every worship of God, and in that Sacrament namely. The Arch Bishop of *Saint Andrews* in his Sermon at *Perth* Assembly, because he could not prove this indifferency, he choosed to suppose it. *Of the indifferency of these Articles* (saith he) *I thinke there is little or no question amongst us*. Whether he spake this of Ignorance or of Policy, I leave it to bee guessed at. Howsoever, if we should thus compose our controversy about the Ceremonies; embrace them and practise them, so beeing that they be onely called things indifferent: this were to cure our Church, as *L. Sulla* cured his Country, *durioribus remediis, quam pericula erant* saith, (a) *Seneca*. Wherefore we will debate this question of Indifferency also.

(a) *de benef.*
hb. 5. cap.
16.

CHAP. II.

Of the nature of things Indifferent.

Sect. I.



O say nothing here of the Homonymy of the word *Indifferent*, but to take it in that signification, which concerneth our present purpose; It signifieth such a mean betwixt good and evill, in humane actions, as is alike distant from both these extreame, and yet susceptible of either of them: *Indifferens* saith *Calepine*, is that

(b) 1. 2. q. 9. *quod sua natura neque bonum est neque malum*. (b) *Aquinas* calleth that an indifferent action, which is neither good nor evill. *Rem indifferentem*

(c) *Bald. de voco quæ neque bona neque mala in se est*, saith (c) a later Writer.

cas. cons. lib.

But (d) *D. Forbesse* liketh to speake in another language. He will have that which is indifferent, to be opposed to that which is necessary: and a thing indifferent he taketh to be such a thing, as is nei-

(d) *Iren. lib.*

1. cap. 13.

§. 7.

(c) *Ibid. §.*

10.

ther necessarily to be done, nor yet necessarily to be omitted, in respect of any necessity of the commandement of God: or such a thing as is neither remunerable with eternall life, & commendeth a man unto the reward of God; nor yet is punishable with eternall death, and pollureth a man with guiltinesse. Now because he knew, that Divines define a thing indifferent to be that which is neither good nor evill. (e) He therefore distinguisheth a twofold goodnesse of an in divi duall action. The one he calleth *bonitas generalis, concemisans, & sine qua non*. By which goodnesse is meant the doing of an action

in

in Faith, and the doing of it for the right end, as hee expoundeth himselfe. This goodnesse, hee saith, is necessary to every humane action, and hindreth not an action to be indifferent. The other he calleth *bonitas specialis, causans, & propter quam*. This goodnesse hee calleth legall, and saith, that it maketh an action necessary, In which respect indifferent actions are not good, but those onely which God in his Law hath commanded, and which are remunerable with eternall life.

But that we may have the vanity of these quiddities discovered to Sect. II. us, let us onely consider how fallly he supposeth, that there are some things which we doe, neither laudably nor culpably, and for which we shall neither bee rewarded (it is his owne phrase which I use) nor yet punished by God. I thought we had learned from Scripture, that we must all compeare before the judgment seat of Christ, to give an account of every word which we speake, and of every deed which we doe in the flesh, and accordingly to receive either a reward or a punishment. What? could the D. say that those good actions which he calleth indifferent, and of which he saith, that they are done in Faith, and for the right end are not laudable nor remunerable? Nay, but he (f) saith, that the generall goodnesse which accompanieth the action, is remunerable, because it is necessary; but the action it selfe is not necessary, because that generall goodnesse may be had as well in the omission of it, or in the doing of the contrary, as in the doing of it. Whereupon he would have it to follow, that the action it selfe is not remunerable. (f) *ubi supra.*

Ans. 1. The D. had done well to have remembred, that he is speaking onely of individuall actions, and that *actus individuatur à circumstantiis & adjecto modo*: so that whiles all that he saith, turneth to this, that one action considered in it selfe, without the circumstances and concomitant goodnesse, is not remunerable, he maketh not out his point: for he saith no more in effect, but that *actus quo ad speciem*, is not remunerable, which none of us depieth.

2. An individuall good action of that kind, which the D. calleth necessary, is no otherwise remunerable and laudable, then an individuall good action of that kinde which he calleth indifferent, for example; when I goe to heare Gods Word upon the Lords-day; let this action of mine be considered *quo ad individuum*: is it any otherwise remunerable, then in respect of the goodnesse which accompanieth it? whence it is, that the hearing of Hypocrites, not beeing accompanied with such goodnesse, is not remunerable: yet the hearing of the Word is an action necessary, because commanded. Now may we know wherein standeth the difference betwixt the remunerable good of this action of hearing, and the remunerable good of

one of those actions which the D. calleth indifferent; for example, a womans action of marrying?

(g) ubi supra cap. 13. §. 7. I perceave what the D. would answer. For he (g) saith; if a woman marry in the Lord, this action is good *respectu adjecti modi, quamvis in se sit media & libera, etiam quo ad individuum*. Implying, that if on the other part an individuall action be necessary, (as for example the action of hearing the Word,) then it is in it selfe good, *etiam quolibet in quo ad individuum*.

But I reply, what meanes he by these words, *in se*? meanes he the individuall nature of the action? Nay; then the sence shall bee no other then this, *quo ad individuum, etiam quo ad individuum*. And besides the D. cannot define to us, any other nature in a individuall thing, then the nature of the species or kinde.

* Is it not holden *individuum non posse definiti, nisi definitione speciei*? Sure, a perfect definition expressing the nature of the thing defined, can not be given to any individuall thing, other then the definition of the species. Needs therefore must the D. by *in se*, understand the specificall nature: and indeed when Divines speake of things indifferent *in se, per se, or, sua natura*; they meane onely things indifferent *quo ad speciem*. Yet thus also the D. hath said none sence. For so should we take his words, *quamvis quo ad speciem sit media & libera, etiam quo ad individuum*.

But to let his manner of speaking passe, we will consider what he would or could have said. There is no difference which can here be imagined, except this: that the individuall action of hearing the Word, (when one heareth aright) is good and remunerable, in a double respect, namely, because it is both good in it self, or *quo ad speciem*, and likewise *respectu adjecti modi*: whereas a womans action of marrying (when she marrieth in the Lord) is onely good and remunerable in the last respect, namely, *respectu modi*, for, *in se, or, quo ad speciem*; it hath no remunerable goodnesse in it.

Ans. What doe we heare of any difference betwixt these actions *quo ad speciem*? That which we crave, is, that a difference may be shewed betwixt the remunerable goodnesse of the one, and of the other, both being considered *quo ad individuum*.

That whereby the D. either was deceived, or would deceive, appeareth to be this; that he taketh every thing which agreeth to a individuall thing, to agree to it *quo ad individuum*: as if to speake of Peter *quatenus est homo*; and to speake of him *quatenus est individuum figuratum, or, res singulari sub specie hominis*, were all one thing. Even so, to say of my individuall action of hearing the Word, that it is necessary because of the commandement of God; (and in that respect remunerable;) is not to speake of it *quo ad individuum*; but as the specificall nature of that action of hearing the Word,) which God hath

hath commanded,) is found in it. For if we speake of this individuall action, *quo ad individuum*, we can not consider it otherwise then *respectu adjecti modi*: because in morall actions, *modus adjectus* is *principium individuationis*, and nothing else, doth individualize a morall action.

Thus shall my Position stand good, namely, that those individuall actions which the D. calleth necessary, because their species is commanded of God, and those individuall actions which he calleth indifferent, because their species is not commanded, both being considered *quo ad individuum*; the former hath no other remunerable good in them, then the latter; and the whole remunerable good which is in either of them, standeth only in *adjecto modo*. Which beeing so, it is all one, when we speake of any individuall morall action *quo ad individuum*; whether we say that it is good, or that it is remunerable and laudable, both are one. For as is well said by (b) *Aquinas*, *necessarium est omnem actum hominis, ut bonum vel malum, culpabilis vel laudabilis rationem habere*. And againe. *Nihil enim est aliud laudari vel culpari, quam imputari alicui malitiam vel bonitatem sui actus*. Wherefore that distinction of a twofold goodnesse, *causans* and *concomitans*, which the D. hath given us, hath no use in this question, because every action is laudable and remunerable, which is morally good, whether it be necessary or not. Now morall goodnesse (i) saith *Scaliger*, *est perfectio actus cum recta ratione*. Humane morall actions are called good or evill, in ordine ad rationem, *quæ est proprium principium humanorum actuum*, saith (k) *Aquinas*, thereupon inferring, that *illi mores dicuntur boni, qui rationi congruunt: mali autem, qui à ratione discordant*. D. Forbisse q. 100. art. 1. doth therefore pervert the question, whiles he (l) saith, *in hac cum fratribus questione, hoc bonum est quod necessarium*. Nay, those actions we call morally good, which are agreeable to right reason, whether they be necessary, or not. Since then, those actions are laudable and remunerable, which are morally good; and those are morally good which are agreeable to right reason: it followeth, that forasmuch as those actions which the D. calleth indifferent, are agreeable to right reason, they are therefore not only morally good, but also laudable and remunerable, & so not indifferent. Yea those actions which he calleth necessary, beeing considered *quo ad individuum*, are no otherwise laudable and remunerable, then those which he calleth indifferent, being considered in like manner *quo ad individuum*, as hath been shewed.

And besides all this, we have somewhat more to say, of the D. Sect. V. speculation about the nature of things indifferent.

For, 1. the D. maketh that which is indifferent, to be opposed to that which is necessary, and yet he maketh both those to be morally

rally good. Now albeit in naturall things, one good is opposed to another good, as that which is hot, to that which is colde, yet,

(m) *Aquin.* (m) *bonum bono non contrariatur in moralibus.* The reason of the difference is, because *Bonus Physica* or *relativa est congruentia nature quadam* art. 8. faith (n) *Scaliger*: and because two natures may be contrary one to

(n) *ubi su-* another, therefore the good which is congruous to the one, may be contrary to the good which is congruous to the other, but *bonum vir-* pra.

(o) *ubi su-* turn faith (o) *Aquinas*, *non accipitur nisi per convenientiam ad aliquid unum,* pra. *scilicet rationem*: so that it is impossible for one morall good to be opposed to another.

2. Since Divines take a thing indifferent, to be *medium inter bonum & malum morale*: and since (as the very notation of the word sheweth,) it is such a meane, as commeth not nearer to the one extreme, then to the other, but is alike distant from both: how comes it, that the D. so farre departeth both from the tenet of Divines, and from the notation of the word, as to call some such actions indifferent, as have a morall remunerable goodnesse, and yet not evill in them? or where learned he such a Dialect, as giveth to some good things, the name of the things indifferent?

(p) *ubi su-* 3. Why doth he also waver from himself? for (p) he citeth out pra lib. 2. of the Helvetike Confession *Hierome* his definition of a thing indifferent, and approveth it. *Indifferens* (saith he,) *illud est, quod nec bonum nec malum est, ut si ve feceris si ve non feceris, nec justitiam habes nec inju-* c. 5. num. 1. stitiam. Behold the gooness which is excluded from the nature of a thing indifferent, is not only necessity, but righteousness also; yet hath the D. excluded only the good of necessity from things indifferent, making the other good of righteousness to stand with them.

For things which are done in faith and done for the right end (such as he acknowledgeth these things to be, which he calleth indifferent,) have righteousness in them, as all men know.

CHAP. III.

Whether there be anything indifferent

In actu exercito.

Sect. I.



Or our better light in this question, I will premit these considerations, 1. When we measure the goodnesse or the badnesse of a human action, we must not only measure it by the

(q) *Schol. in* object, and the end, but by all the circumstances which accompany lib. 2. de it. (q) *Fed. Morellus* upon those words of *Seneca*, *Refert quid, cui, quando, quare, ubi, &c.* saith, that without those circumstances of things, persons

persons, times, places, *facti ratio non constat*. Circumstances sometimes constituent *rerum earum quæ aguntur speciem*, (r) say our Divines. (t) *Iun. ab* meaning that circumstances doe make an action good or bad. *Humani pol. mos.* *actus* say the Schoolmen, *non solum ex objectu, verum ex circumstantiis boni* cap. 7. *vel mali esse dicuntur*. It is not every mans part, (saith (t) one of our (s) *Aquin.* Opposites) to judge *de circumstantiis*, *quæ reddit actionem vel bonam vel* 1^a 2^a q. *malam*. Some circumstances saith (u) another of them, *are intrinsecall* and 18. art. 3. *essentiall to actions*, and specially making up their nature. The principall (t) *Camer.* circumstances which here we speake of, are comprehended in this *pral tom.* versicle.

2. pag. 49.

(u) D. Bur-

Quis, Quid, Vbi, Quibus auxiliis, Cur, Quomodo, Quando. *gess of the*
laus of
Kenzel. c. 1.

The first circumstance which maketh an action good or bad, is, *Quis*, which designeth the person: If a Magistrate put to death a malefactor, the action is good, but if a privat person put him to death, it is evill.

The second is, *Quid*, which noteth the quality or condition of the object: If a man take *sua*, the action is good; If *aliena*, it is evill.

The third is, *Vbi*: If men banquet in their owne houses, the action is good: If in the Church, it is evill.

The fourth is, *Quibus auxiliis*: If men seek health by lawfull meanes, the action is good; If by the Divill, or his instruments, it is evill.

The fifth is, *Cur*: If I rebuke my brother for his fault, out of my love to him, and desire to reclaine him, the action is good: If out of hatred and spleene, the action is evill.

The sixth is, *Quomodo*: for he who doth the worke of the Lord carefullly doth well, but he who doth it negligently, doth evill.

The seventh is, *Quando*: To doe servile worke upon the fixe dayes of labour, is good: but to doe it upon the Lords Sabbath, is evill.

2. There is another consideration which followeth upon the former, and it is this. The goodnesse or badnesse of a humane action, may be considered two wayes, viz. either *in actu signato*, and, *quo ad speciem*, or *in actu exercito*, and *quo ad individuum*. For an action is said to be specified by its object, and individuated by its circumstances. So that when an action is good or evill in respect of the object of it, then it is called good or evill *quo ad speciem*. When it is good or evill in respect of the circumstances of it, then it is said to be good or evill *quo ad individuum*.

3. Humane actions whether considered *quo ad speciem*, or *quo ad individuum*, are either such as proceed from the deliberation of reason, or from

Sec. II.

from bare imagination onely. To this latter kinde wee referre such actions, as are done through incogitancy, whiles the mind is taken up with other thoughts; for example, to claue the head, to handle the beard, to move the foot, &c. which sort of things proceed only from a certaine stirring or fleeting of the imagination.

4. Let it be remembered, that those things we call morally good, which agree to right reason: those morally evill, which disagree from right reason: and those indifferent, which include nothing belonging to the order of reason, and so are neither consonant unto nor dissonant from the same.

5. When we speake of the indifferency of an individuall action, it may be conceived two wayes, either *absolute & sine respectu ad aliud*, or, *comparate & cum respectu ad aliud*. In the free will offerings, if so be a man offered according as God had blessed & prospered his estate, it was indifferent to offer either a bullocke, or a sheep, or a goate; but if he choosed to offer any of them, his action of offering could not be indifferent, but either good or evill. When we speake of the indifferency of an action *comparate*, the sence is only this, that it is neither better nor worse then an other action, and that there is no reason to make us choose to doe it, more then another thing. But when we speake of the indifferency of an action, considered absolutely and by it self, the simple meaning is whether it be either good or evill, and whether the doing of the same must needs be either sinne or evill doing.

6. Every thing which is indifferent in the nature of it, is not by & by indifferent in the use of it. But the use of a thing indifferent ought evermore to be either choosed or refused, followed or forsaken, according to these three rules, delivered to us in Gods Word. 1. The rule of Pietie. 2. The rule of Charity. 3. The rule of Purity.

The first of these rules we finde 1. Cor. 10. 31. *Whether therefore ye eat, or drinke, or whatsoever ye doe, doe all to the glory of God.* And Rom. 14. 7. 8. *For none of us liveth to himself; and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord.* Where the Apostle (as (y) Calvine noteth) reasoneth from the whole to the part. Our whole life, and by consequence all the particular actions of it ought to be referred to Gods glory, and ordered according to his will. Again, Col. 3. 17. *And whatsoever ye doe in word or deed, do all in the name of the Lord Iesus.* In the expounding of which words, Dr. Davenant saith well (that *Etiā illæ actiones quæ sunt suæ naturæ adiaphoræ, debent tamen à Christianis fieri in nomine Christi, hoc est, juxta voluntatem Christi, & ad gloriam Christi.*

The seconde rule is the rule of Charity: which teacheth us, not to use any thing indifferent, when scandall riseth out of it. Rom. 14. 21. *It is good neither to eat flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weak; yea, though it doe not weaken,*

weaken, if it be not expedient for edifying our brother, be it never so lawfull or indifferent in it's owne nature, the Law of Charity bindeth us to abstaine from it. Rom. 14. 19. *Let us therefore followe after the things which make for peace, and the things wherewith one may edify another, Rom. 13. 2. Let every one of us please his neighbour for his good to edification, 1. Cor. 10. 23. All things are lawfull for me, but all things are not expedient: All things are lawfull for me, but all things edify not.* Where the Apostle teacheth (2) that, *In cibo, &c. In meat, drinke, and the whole* (a) *Parvus* kind of things indifferent, it is not enough to looke whether they be lawfull: *com. in ist-* but that further, we are to looke, whether to doe or omit the same, be *expe-* *lum locum.* *dient and may edify.* The Bishop of Winchester preaching upon Iob. 16. 7. *I tell you the truth, it is expedient for you that I goe away, &c.* marketh, that Christ would not goe away, without acquainting his Disciples with the reason of it: and that reason was, because it was for their good. Whereupon he inferreth, 1. That we should avoide (a) *Hophni's* (a) 1. Sam. 2. 15. *non vult enim*, and make our *vult* our *enim*: that is, that we should not give our will for a reason, but a reason for our will. 2. That we should not with the (b) *Corinthians* stand upon licet, *it is lawfull*; but frame our rule by *expedit*, *it is expedient*. 3. That our rule should not be (c) *Cajaphas* *expedit nobis*, but Christ's *expedit vobis*: for you it is good; you, the disciples: and make that, the rule of our going-out, and our coming in. The heathens themselves could say, that we are borne, partly for God, partly for our Country, partly for our friends, &c. How much more ought Christians to understand, that we are not borne for our selves, but for Christ and his Church? And as in the whole course of our life, so especially in the policy of the Church, we may doe nothing (be it never so indifferent in it self) which is not profitable for edification, 1. Cor. 13. 26. *Let all things be done to edifying.* From which precept *Parvus* inferreth, that nothing ought to be done in the Church, which doth not manifestly make for the utility of all and every one: and that therefore not only unknownen tongs, but colde Ceremonies, and idle gestures should be exploded out of the Church.

The third Rule is the rule of Purity, which respecteth our peace and plerophorie of conscience, without which any thing is uncleane to us, though it be cleane & lawfull in it's owne nature. Rom. 14. 14. *To him that esteemeth any thing to be uncleane, to him it is uncleane.* Therefore (d) *Si quis aliquam in cibo immunditiam imaginatur, eo libere uti non potest.* Whatsoever indifferent thing a man judgeth in his conscience (d) *Calv.* to be unlawfull, he may not lawfully doe it. Rom. 14. 5. *Let every man* *com. in ist-* *be fully persuaded in his owne minde.* And vers. 23. *He that doubteth is damned, if he eate, because he eateth not of faith: for whatsoever is not of faith is sinne.* *Nescis est omnino* faith (e) *Calvine*, *quippiam aggredi quod pures illi (do-* (e) *mino) displicere, imo quod non persuasus sis illi placere.* Now, if a thing Rom. 14. 7. 8. indifferent be used according to these three rules, the use of it is not only

only lawfull, but expedient also. But if it be not used according to these rules, the use of it is altogether unlawfull.

Secd. III. And since a thing indifferent in the nature of it, can never be lawfully used, except according to these rules, hence it followeth, that the use of a thing indifferent is never lawfull to us, when we have no other warrant for using the same, beside our owne will and arbitrement.

(f) *Iren.* (f) D. Forbisse speaketh unadvisedly, whiles he saith, *Evenit nonnunquam, &c.* It falleth out sometimes, that that which was expedient for thee to doe yesterday, and to omit this day, thou may notwithstanding afterward either doe it or not doe it, according to thy arbitrement. As if forsooth, our using of things indifferent, should not evermore be determined by the rule of expediency, which Gods Word giveth us, but sometimes by our owne will. (g) Dr. Davenant could not dreame that any except the ignorant common people, could bee of this opinion, which D. Forbisse holdeth. *Fallitur vulgus* saith he, *cum iudicat licere sibi, ut in victu, vestitu, sermone, aut quacunque re adiabpora pro arbitrio suo: nam hec omnia ad regulam adhibenda sunt.*

Moreover, as we may not use any indifferent thing, at our owne pleasure; so neither may the Church at her will and pleasure, command the use of it: but as our practice, so the Churches injunction, must be determined and squared according to the former rules. And if any man think, that in the use of things indifferent, he may be ledde and ruled by the Churches determination, without examining any further; let him understand, that the Churches determination, is but a subordinate rule, or a rule ruled by higher rules.

D. Forbisse perceiving how these rules of Scripture may subvert his cause, desireth to subject them to the Churches determination, and to make it our highest rule. *Iam autem* (h) saith he, *in talium rerum usu, id edificat, quod pacificum, illud est pacificum quod est ordinatum; non autem decens ordo est in Ecclesia ab ipso Christo constitutus, ut in talibus non suo quisque se gerat arbitratu, sed audiat Ecclesia, & exhibeatur prepositi obedientia.*

He hath beene speaking of the rules which Gods Word giveth us, concerning the use of things indifferent, and all of them he comprehendeth under this rule, that we should heare the Church, & obey them who are set over us, as if Gods rules were subordinate to mens rules, & not theirs to his. We say not that every man may use things indifferent *suo arbitratu*: but we say withall, that neither may the Church command the use of things indifferent, *suo arbitratu*. Both she in commanding, and we in obeying, must be guided by the rules of Scripture.

They who are set over us in the Church, have no power given them of Christ, which is not for edifying, *Eph. 4.12.* The Councell of

of the Apostles and Elders at Jerusalem, (which is a lively patterne of a lawfull Synode to the worlds end) (i) professed they would lay no other burden upon the Disciples, except such things as the law of Charity made necessary for shunning of Scandall: and so that which they decreed, had force and strength to binde, *a Charitate propter Scandalum*, saith (k) Sanctius. But *suo arbitratu* they injoyed nothing. (k) *In A. &.* It appeareth by this place (saith (l) Cartwright) that there may bee no abridg- 15. n. 18. ment of liberty simply decreed, but in regard of circumstance, according to (l) *Annot. the rule of Edification.* And if the Churches decrees and Canons, be on A. &. 15 not according to the rules of the Word, yet forasmuch as (m) every Sect. 10. one of us shall give account of himselfe and his owne deed, we must (m) *Rom. 14.* looke, that whatsoever the Church decree, yet our practise in the use or omission of a thing indifferent, be according to the foresaid rules.

We may not for the commandement of men transgresse the rule of Piety, by doing any thing which is not for Gods glory, and ordered according to his will; neither ought any of us to obey men, except (n) *For the Lords sake*; and (o) *as the servants of Christ, doing the will of God*; which teacheth us the manner how we ought to obey men, namely, (p) *propter Christum & sicut Christus præcipit.* For if we should know no more but the will of man for that which we doe, then we should be the (q) *servants of men*, not the servants of Christ. Neither yet may we for any humane ordinance, breake the rule of Charity: but (r) *whatsoever either would weaken, or not edify our brother; be it never so lawfull; never so profitable to our selves; never so powerfully by earthly authority injoyed; Christians who are not borne unto themselves, but unto Christ; unto his Church; and unto the fellow members; must not dare to meddle with it.* (r) *Taylor on Tit. 1. 15.* p. 295.

Nor lastly, may we obey men, so as to breake the law of Purity, and (s) *performe any action with a doubfull conscience, that is, whereof either the Word hath nor, or we out of it have no warrant: in which case tender consciences must be tendered, rather then be racked by authority: for bee the things in themselves never so lawfull; &c. they are utterly unlawfull to me, without such information.* Whereas therefore some say, that in the use of matters indifferent, the lawes of those who are let over us ought to rule us; we still answer that our practise may not be ruled by any law of man, except it be according to the rules of the Word; whereof one is this: (t) *Tantum oportere esse obedientie studium in Christianis, ut nihil agant, quod non existiment vel potius certi sint placere Deo.* (t) *Calv. in Rom. 14.* p. 289.

These considerations beeing premitted, for resolution of the question in hand, we say, 1. As touching these actions which proceed from bare imagination, whether they be evill and inordinate *quo ad speciem*, forsoemuch as the imagination from which they have their originall, doth not in those actions subject it self to the conduct and moderation of reason, but is like Gehazi, running away

(u) *Amsf.*
lib. 3. de
confe. cap. 8.
p. 5.

without his masters leave, let the learned give their judgement. Howsoever, it can not be denied, (u) that such actions may be and are of an evill *quo ad individuum*, or in respect of the circumstances, which shew forth in them reproveable temerity, incogitancy, levity, and undecency. But such actions belong not to our purpose.

(x) *Aquin.*
12. 22. q.
18. art. 8.

2. As for those actions which proceed from the deliberation of reason, howbeit many of them be indifferent *quo ad speciem*, yet none of them is, nor can be indifferent *quo ad individuum*. The reason of this difference and distinction is, (x) because every action hath it's species or kinde from the object, and a humane morall action, hath it's species or kind, from the object referred to the originall of humane actions, which is reason. Whereupon it commeth, that if the object of the action include something that agreeth to the order of reason, it shall be a good action, according to it's kind: for example, to give almes to an indigent man. But if it include something that is repugnant to the order of reason, it shall be an evill action according to it's kind; as, to steale or take away another mans goods. Now sometimes it happeneth, that the object of an action doth not include something that belongeth to the order of reason; as, to lift a strave from the ground, to goe to the field &c. such actions are indifferent, according to their kinde. But we must pronounce farre otherwise of them, when wee speake of them *quo ad individuum*, because as they are individuated by their circumstances, so in their individuall being, they have their goodnesse or badnesse from the same circumstances, as hath been shewed. So that no such action as is deliberated upon, can bee indifferent *quo ad individuum*; because oportet saith (y) Thomas, quod quilibet individualis actus habeat aliquam circumstantiam, per quam trahetur ad bonum, vel malum, ad minus ex parte intentionis finis.

(z) *Hist.*
of the coun.
of Trent. lib.
2 p. 196.

Friar Ambrosius Catarinus, following the Doctrine of Thomas, (z) maintained in the Councell of Trent, that to doe a good worke, the concurrence of all circumstances is necessary, but the want of one onely is sufficient for an evill: so that howsoever among the workes considered in generall, some are indifferent, yet in the singular, there is no medium between having all the circumstances and wanting some; therefore every particular action is good or evill. And because among the circumstances, the end is one, all workes referred to a bad end are infected. He further alledged S. Augustine, that it is sinne not onely to referre the action to a bad end, but also not to referre it to a good end. Thus spake the learned Friar very appositly. And the same is the judgment of our owne Divines. De his rebus indifferentibus saith (a) Martyr, statendum est, quod tantummodo ex genere atque natura sua indifferentiam habeant, sed quando ad electionem descenditur nihil est indifferens. And so saith (b) Pareus likewise.

(a) *Com. in*
1 Cor. 6.
12.
(b) in R6.
14. dub. 1.

These

These things are so plaine and undeniable, that (c) *D. Forbesse* Sect. V. himselfe; acknowledgeth no lesse, then that every individuall humane (c) *Iron lib.* action is either good or bad morally; and that there is a goodnesse 1. cap. 13. which is necessary to every action, namely, the referring of it to the §. 7. 9. 10. last end, and the doing of it in Faith; which goodnesse if it be wanting, the action is evill. Notwithstanding, he will have some actions even *quo ad individuum*, called indifferent, for this respect, because they are neither commanded of God, and so necessary to be done, nor yet forbidden, and so necessary to be omitted.

Of an individuall action of this kind, he saith: *manet homini respectu istius actus plena arbitrij libertas moralis, tum ea quæ exercitij seu contradictionis dicitur, tum etiam ea quæ specificationis seu contrarietatis libertas appellatur.* He holdeth, that though such an action be done in Faith, and for the right end (which generall goodnesse, he saith, is necessary to the action, and commendeth a man to God) yet the action it self is indifferent, because it is not necessary: for a man hath liberty to omit the same, or to doe another thing, which he illustrateth by this example.

If the widow *Sempronia* marry at all, it is necessary that she marry in the Lord, yet it is not necessary that she marry. If she marry *Titus*, it is necessary that she marry him in the Lord, yet it is not necessary that shee marry *Titus*, but shee hath liberty to marry either him, or *Caius*, or *Pomponius*. If she marry not at all, but live a single life, it is necessary that she live a single life in the Lord, yet it is not necessary that she live a single life. And so still it is indifferent and free for her, either to marry, or not to marry, or if she marry, it is free to her to marry either *Titus*, or *Caius*, or *Pomponius*.

Ans. the D. either mistaketh, or misseeth the marke many wayes: Sect. VI. which that we may discover, and withall levell better at the marke, let us note,

1. Our question is onely of individuall actions, considered both in respect of their originall, which is deliberation and election, and in respect of all their circumstances, none excepted. When (d) *Pareus* (d) *In* disputeth this question, whether there be any action indifferent; he Rom. 14. resolveth that things indifferent are considered three wayes. 1. *In se, dub. 1.* or, *quo ad substantiam operis*, in themselves, or, in respect of the substance of the worke; and so many things are indifferent. 2. *Ratione sui principij, h. e. electionis & intentionis qua sunt*, in respect of their originall, which is the election and the intention; wherewith they are done: and so there is no action indifferent, saith he, but either good or evill, according as it proceedeth from a good or evill election and intention. 3. *Ratione effectus*, in respect of the effect; and so he acknowledgeth no action indifferent neither: for if Scandall followe upon it; it is evill: now if it edify not, it scandalizeth and destroy.

(e) *in Ro.* 14.20. eth, which (e) hee proveth from Christs words, *He that gathereth not with me, scattereth.* And indeed, for so much as that which is *impeditivum boni spiritualis*, is confessed to be scandalous, and every action which edifyeth not, hindreth our spirituall good, in that it should edify, but doth not; it followeth, that every action which edifyeth not, doeth certainly scandalize; which shall be yet more plaine, if we consider, that every action that is done to the notice and knowledge of a man, if it yeeld him no matter of profitable thoughts, it gives him occasion of vaine, idle, and hurtfull thoughts; for the thoughts and cogitations of mans minde, beeing stirred and set a worke by the view of some object, are like the upper and nether millstones, which, when they have no graine to grinde, weare and spend themselves away, till at last one of them breake another. If then every action, which is done to the notice of other men, either edify or scandalize them, and every one of our actions (without exception) either edify or scandalize our selves, that is, either make us the better or the worse, it must needs follow, that there is not one of our actions indifferent, but either good or evil, in respect of the effect. Now all that the D. hath said, evinceth no more but the indifferency of some actions considered onely in respect of the worke, not in respect of all the circumstances, (and by consequence, not *quo ad individuum*.) If hee had considered *Sempronia*, her act of marrying, either in respect of the originall of it, or in respect of the effect of it, (much more if he had (as he ought to have) considered it in both these respects) he might easily have seen, that it can not bee called indifferent, because it either proceedeth from a good election and intention, or from a bad; and it hath either a good effect or a bad, I meane, it either edifyeth or scandalizeth. In which two respects (we see) neither it nor any action is indifferent, in *Paron* his judgement.

Se&. VII. 2. Our question is of the indifferency of things considered absolutely & by themselves, not comparatively and in relation to other things, (as we shew before.) If we speake of comparatives, there is no question, but there may be an action, which is neither better nor worse, then some other action. But if we hold us at positives, wee truly maintaine, that every action considered by it self, is either good or evil, and none indifferent. Now the D. onely compareth *Sempronia* her marrying, with her living a single life, and her marrying of *Titus*, with her marrying of *Caius* or *Pomponius*. But if he had considered any one of all these things absolutely and by it self, and proven it to be in that respect indifferent, he had said something to the purpose. Nothing followeth upon that which he hath said, but that (these things beeing compared among themselves) *Sempronia* her marrying of *Titus*, is neither better nor worse, then her marrying of

of *Caius* or *Pomponius*. Yet for all that, if shee marry any of them, her act of marrying that man, shall be either according to the rules of the Word, or not, & so either good or evil, not indifferent. Which purpose (f) *Amesius* illustrateth by this apposite simile. A statuarie or a graver of images oftimes hath no reason, wherefore he should make this Image, more then another; yet if he make any Image at all, he must needs either make it good, by following the rules of his art, or else evil, by departing from the said rules.

(f) lib. 3. de
consc. cap.
18.

3. Though *in genere nature* a man hath liberty of contradiction, to use things which are in their owne nature indifferent, or not to use them, and liberty of contrariety to use either this or that; yet *in genere moris*, it is otherwise: a man hath not such morall liberty in the use of things, which are in their nature indifferent, as the D. alledgeth. For those things which are in their nature indifferent, are never indifferent in their use; and that because the use of them, is either according to the rules of the Word, and then it is expedient; or not; and then it is unlawfull. The D. distinguisheth not betwixt the nature of things indifferent and the use of them: but so he reasoneth as if every thing indifferent in the nature of it, were also indifferent in the use of it. Which how false it is, men of lower degree then Doctors can easily judge.

Seet.
VIII.

Goe to then; let us see how the D. reasoneth. He saith, it is indifferent & free to the widowe *Scipronia* either to marry or not to marry; and if she marry, she hath liberty to marry either this man or that man: and that because none of all these things is either commanded or forbidden of God. Iust so, might the strong among the *Romans* and *Corinthians*, have reasoned against *Paul*. Why doe you goe about to adstrict or limite our use of such things, as God hath neither commanded nor forbidden? it is indifferent and free to us, either to eat flesh or not to eat flesh, and if we eat flesh, either to eat this kind, or that. Nay, but the Apostle will not have the indifferency of the thing it self in its owne nature, to be ground enough for the use of it: but he will have their practise and use of it, to be ever either expedient or unlawfull, in respect of the circumstances, and according as these rules of Pietie, Charity, & Purity (which Gods Word gives concerning the use of things indifferent,) are observed or not observed. And so doe we answere the D. That if a widowes act of marrying be according to the rules of the Word, that is, if it tend to Gods glory, if it be expedient for edifying, & if shee be rightly perswaded in her conscience that shee hath a warrant from the Word for that which shee doth, (of which rules, I have said enough before) then is it good, not indifferent. If it be not according to these rules, then is it evil, not indifferent.

More plainly, her act of marrying, is either according to the rules of the

of the Word, or not. If it be according to the rules, then it is expedient that she marry, therefore not indifferent; If it be not according to the rules, then it is unlawfull, therefore not indifferent. If it be said that the best man who lives tieth not himself to these rules, in the use of every indifferent thing, but oftentimes useth or omitteth a thing of that nature, at his owne pleasure. I answer, (g) *In many things we offend all.* And, (h) *who can understand his errors?* But in the meane time, the rules of the Word limit us so strictly, that we may never use a thing in it's owne nature indifferent, at our arbitrement and pleasure, and that the use of it is never lawfull to us, except it be done piously for Gods glory, profitably for mans edification, and purely with full assurance that that which we doe is approved of God. And as all this hath beene proven from Scripture heretofore, so now let us trie whether we can make it to follow upon that which the D. himself hath said.

(i) *ubi supra*, §. 7.

(k) 1. COE. 7. 39.

(l) *com. in* Eph. 6. 1.

(m) Eph. 6. 1.

(n) *ubi supra*.

(o) *com. in* Rom. 14. 23.

(i) If a widow marry, he holds it necessary that shee marry in the Lord, because to her that marieth it is commanded that shee marry in the Lord. Now when (k) the Apostle commandeth that shee who marieth marry in the Lord, he meanes, that shee marry according to the will of the Lord, *secundum voluntatem Domini*, as (o) *Zanchius* expoundeth him. And what is that, but that shee marry according to the rules of the Word? neither doth the Apostle allowe her to marry, except shee marry according to these rules. So he (m) biddeth children obey their parents in the Lord, that is, according to the will of the Lord.

Againe, (n) the D. holdes it necessary, that whatsoever thing we doe, we doe it in faith, because as the Apostle teacheth, whatsoever is not of faith is sinne. Now whiles every thing is condemned which is not of faith, two sorts of actions are rejected, as (o) *Calvins* observeth. 1. Such actions as are not grounded upon, nor approved by the Word of God. 2. Such actions as though they be approved by the Word of God, yet the mind wanting this perswasion, doth not cheertfully addresse it self to the doing of them. But I pray, doeth the Word underprope or approve the use of any thing indifferent, if it be not used according to the foresaid rules, and by consequence conveniently and profitably?

SECT. IX.

The D. thinkes it enough, that in the use of a thing indifferent, I beleve it is lawfull for me to doe this thing, albeit I beleve and certainly know, that it is lawfull to me to omit it, or to doe the contrary; so that the doing of a thing in faith, inferreth not the necessity of doing it. But for answer hereunto, we say,

I. We have sufficiently proven, that it is never lawfull for us to doe anything which is in the nature of it indifferent, except we be perswa-

perswaded not only of the lawfullnesse of the thing, but of the expediency of doing it.

2. Of his comparing of things indifferent together, and not considering them positively & by themselves, we have also said enough before.

3. The doing of a thing in faith, inferreth the expediency and profit of doing it; and that is enough to take away the indifferency of doing it; for since every indifferent thing is either expedient to be done, or else unlawfull to be done, (as hath beene shewed,) it followeth, that either it ought to be done, or else it ought to be left undone; therefore it is never indifferent nor free to us, to doe it, or leave it undone, at our pleasure.

4. Because the D. (I perceive) sticketh upon the tearme of necessity; and will have every thing which is not necessary to be indifferent: therefore to removethis scruple, beside that *Chrysostome*, & the Author of the interlineary glosse upon *Mash. 18. 7.* take the meaning of those words, *It must needs be that offences come*, to be this, *It is profitable that offences come*. Which glosse, though it be not to be received, yet as (p) *Camero* noteth, (it is ordinary to call that necessary, (p) *præl.* which is very profitable and expedient. Beside this (I say,) we further *Tom. 2.* ther maintaine, that in the use of things indifferent, that which we *pag. 345.* deliberat upon to doe, is never lawfull to be done, except it be also necessary, though not *necessitate absoluta seu consequenti*, yet *necessitate consequentiæ seu ex suppositione*. *Pauls* circumcising of *Timothie* was lawfull: only because it was necessary, for (q) he behoooved by this meanes (q) *G. 4. 7.* to winne the good will of the people of *Lystra* who had once stoned in *Act. 16.* him, otherwise he could not safely have preached the Gospell among them. Therefore he had done wrong, if he had not circumcised *Timothie*, since the circumcising of him was according to the rules of the Word, and it was expedient to circumcise him, and unexpedient to doe otherwise. And (because *de paribus idem est iudicium*) whensoever the use of any indifferent thing is according to the rules of the Word, that is, when it is profitable for Gods glory and mans edification, & the doer is perswaded of so much, I say, putting this case, then (for so much as not only it may, but ought to be done,) the use of it is not only lawfull, but necessary: and (for so much as not only it needs not, but ought not to be omitted,) the omission of it is not only unnecessary, but also unlawfull.

Again, put the case, that the use of a thing indifferent be either against, or not according to the said rules, then (for so much as not only it may, but ought to be omitted, the omission of it is not only lawfull but necessary: and (for so much as not only it needs not, but may not, neither ought to be done) the doing of it, is not only unnecessary, but also unlawfull. For which it maketh, that the Apostles in (r) their decrees, alledge no other ground for abstinence from blood

and things strangled (which were in their nature indifferent,) but the necessity of abstaining caused and induced by the foresaid rules,

The Apostle sheweth that that measure of liberality whereunto hee exhorteth the *Corinthians*, was not by any Divine commandment necessary, yet he adviseth it as a thing expedient. 2 Cor. 8. 8. 10. And were not the *Corinthians* thereunto bound because of this expediency of the matter, though it was not necessary? *Juxta verbum, &c.*
(ſe de Inſtit. According to Gods Word ſaith (ſ) the Biſhop of Sarisburie, we are oblig-
ed to glorify God by our good workes, not onely when neceſſity requireth, but
actual. cap. alſo when ability furniſheth, and opportunity occurreth, Gal: 6. 10. Tit. 2. 14.
 42. p. 490.

Sect. X.

As touching the scope of all this Dispute, which is the indifferency of the controverted Ceremonies, we shall heare sundry reasons against it afterward. For the present I say no more but this. As in every case, so most especially when we meddle with the Worship of God, or any appurtenance thereof, the rules of the Word tie us so straitly, that that which is in it's owne nature indifferent, ought either to be done, or to be left undone, according as it is either agreeable or not agreeable to these rules, and so is never left free to us, to be done or omitted at our pleasure. For if at all we be (as certainly we are) abridged of our Liberty, chiefly it is in things pertaining to Divine worship.

But I marvel, why *D. Forbeſſe*, discourseth so much for the indifferency of the Ceremonies, for lib. 1. cap. 7. He holdeth, that there were just reasons in the things themselves, why the pretended Assembly of *Parib*, should injoyne the five Articles; so me of which he calleth very convenient and profitable, and others of them necessary in themselves. Sure, if he stand to that which he hath there written, he can not chooſe but ſay, that it is unlawfull both for us, and for all Christians any where, to omit the controverted Ceremonies, and that all such as have at any time omitted them, have thereby sinned in leaving that undone which they ought to have done: for the convenience and necessity of them which he pretendeth, is perperuall and univerſall.

CHAP. IV.

Of the rule by which we are to measure and trie, what things are indifferent.

Sect. I.

(1) *Apol.*

part. 1. cap.

ſect. 1.



That the Word of God is the onely rule, whereby wee must judge of the indifferency of things, none of our Opposites (we hope) will denie. Of things indifferent ſaith (1) *Paybody*, I lay,

lay downe this ground, that they be such, and they onely, which Gods Word hath left free unto us.

Now these things which Gods Word leaveth free and indifferent (in respect of their nature and kind) are such things as it neither sheweth to be good nor evill. Where we are further to consider, that the Word of God sheweth unto us the lawfulnessse or unlawfulnessse, goodnessse or badnessse of things, not onely by precepts and prohibitions, but sometimes also, and more plainly by examples. So that not onely from the precepts and prohibitions of the Word, but likewise from the examples recorded in the same, we may finde out that goodnessse or badnessse of humane actions, which taketh away the indifferency of them.

And as for those who will have such things called indifferent, as are neither commanded nor forbidden in the Word of God, I aske of them, whether they speake of plaine and particular precepts and prohibitions, or of generall onely? If they speake of particular precepts and prohibitions, then by their rule; the baptising of young children; the taking of water for the Element of Baptisme; A lectors publike reading of Scripture in the Church upon the Sabbath day; the assembling of Synods for putting order to the confusions of the Church; the writing and publication of the decrees of the same; and sundry other things which the Word hath commended unto us by examples, should all be things indifferent, because there are not in the Word of God, either particular precepts for them, or particular prohibitions against them. Bnt if they speake of generall precepts and prohibitions, then are those things commanded in the Word of God, for which we have the allowed and commended examples of such as we ought to follow, (for in the generall wee are commanded to be followers of such examples, *Phil. 4.8.9. 1 Cor. 11.1. Eph. 5.1.*) Though there bee no particular precept for the things themselves thus exemplified.

To come therefore to the ground which shall give us here some Sect. II. footing, and whereupon we mind to reare up certaine superstructions: we hold, that not onely we ought to obey the particular precepts of the Word of God, but that also *we are bound to imitate Christ, and the commendable example of his Apostles, in all things wherein it is not evident, they had speciall reasons moving them thereto, which doe not concerne us.* Which ground as it hath been of a long time holden and confirmed by them of our side, so never could, nor ever shall, our Opposites subvert it. It's long since the *Abridgment* confirmed and strengthened it, out of these places of Scripture. *Eph. 5.1. Be ye therefore followers of God, as deare children. 1 Cor. 11.1. Be ye followers of me, even as I also am of Christ. 1 Thess. 1.6. And ye became followers of us and of the Lord, Phil. 3.17, Brethren be followers together of us.*

(u) lib. 2.
Epist. 3.

This ground is also at length pressed by (u) *Cyprian*, who sheweth that in the holy Supper of the Lord, Christ alone is to be followed by us: that we are to doe what he did: and that we ought not to take heed, what any man hath done before us, but what Christ did, who is before all.

Se& III.
(x) *Proc. in*
Perth. Af-
semb. part. 7.
2. 38. &
40.

But Bishop (x) *Lindsey* asketh of us, if we hold this rule, what is the cause why at the celebration of the Sacrament, we blesse not the Bread severally by it self, & the Cup severally by it self, seeing Christ did so, yet having no cause to move him which concerns not us.

Ans. 1. Beside the common blessing of the Elements in the beginning of the action, we give thanks also in the severall actions of distribution, saying after this or the like manner. *The Lord Iesus, the same night he was betrayed, tooke Bread, and when he had given thanks (as we also give thanks to God who gave his Sonne to die for us) he brake it &c.*

In like manner also after Supper, he tooke the Cup, and when he had given thanks (as we also give thanks to God who gave his Sonne to shed his blood for us) he gave it, &c. Which forme (we couceive) may be construed to be an imitation of the example of Christ.

2. Though we did not observe such a forme, yet there were two reasons to move Christ to give thanks severally both at the giving of the Bread, and at the giving of the Cup, neither of which concerneth us.

1. The Eucharisticall Supper was one continued action with the other Supper which went before it, for it is said, *That whiles they did eat, he tooke Bread, &c.* Wherefore for more distinction of it from that Supper which immediately proceeded, it was fit that he should give thanks severally at the giving of each Element.

(y) *1o. 16. 6.*
(z) *1o. 16. 12.*

2. He had to doe with the twelve Apostles, (y) whose hearts being so greatly troubled with sorrow, and (z) whose minds not well comprehending that which they heard concerning the death of Christ, much lesse those Mistickall Symboles of it, especially at the first hearing, seeing, and using of the same, it was behoofesfull for their cause, distinctly and severally to blisse those Elements, thereby to help the weaknesse of their understanding, and to make them the more capable of so Heavenly Misteries.

Se& IV.
(a) *ubi su-*
pra.

Now having heard that which the B. had to say against our rule, let us examine his owne. (a) He holdeth, *That in the actions of Christ his Apostles, or the Customes of the Church, there is nothing exemplary and lesse to be imitated of us, but that which either being morall is generally commanded in the Decalouge, or being Ceremoniall and circumstantiall is particularly commanded by some constant precept in the Gospell.*

Ans. 1. This rule is most false, for it followeth from it, that the example of the Apostles making choice of the Element of Water in Baptisme.

Baptisme, and requiring a Confession of Faith from the person who was to be baptised; the example also both of Christ and his Apostles, using the Elements of Bread and Wine in the Holy Supper: a Table at which they did communicate, and the breaking of the Bread, are not left to be imitated of us; because these things are ceremoniall, but not particularly commanded in the Gospell. So that according to the rule which the Bishop holdeth, we sinne in imitating Christ and his Apostles in those things, for as much as they are not exemplary, nor left to be imitated of us.

2. His weapons fight against his owne fellowes, who alledge (as we have shewed ^(b) elsewhere) the Custome of the Church, is a sufficient warrant for certaine Ceremonies questioned betwixt them ^{part. 3. cap. 6. sect. 12.} and us, which are not particularly commanded by any precept in the Gospell. These the B. doth unwittingly stricke at, while he holdeth, that such Customes of the Church are not exemplary, nor left to be imitated of us.

Wherefore wee hold still our owne rule for sure and certaine. Sect. V. Christs actions are either *Amanda*, as the workes of Redemption, or *Admiranda*, as his miracles; or *Notanda*, as many things done by him for some particular reason, proper to that time and case, and not belonging to us, which things notwithstanding are well worthy of our observation; or *Imitanda*, and such are all his actions, which had no such speciall reason moving him thereto as doe not concerne us.

Calvine upon 1 Cor. 11. 1. saith well, that the Apostle there, calls back both himself and others to Christ, *Tanquam unicum recte agendi exemplar*. And Policarpus Lycerus, upon Math. 16. 14. Vnder that command of following Christ, comprehendeth the imitation of Christs actions.

Most certainly, it is inexcusable presumption, to leave the example of Christ, and to doe that which seemeth right in our own eyes, as if wee were wiser then he. And now having layed downe this ground, we are to build certain positions upon it, as followes.

C H A P. V.

The first Position which wee build upon the ground considered in the former Chapter.

From that which hath been said, of following Christ and the Sect. I. commendable example of his Apostles, in all things wherein it is not evident that they had some such speciall reason moving them to doe that which they did, as doth not concerne us

Our first inference is this: That it is not indifferent for a Minister to give the Sacramentall Elements of Bread and Wine, out of his owne hand, to every communicant; for as much as our Lord commanded his Apostles to divide the Cup among them, that is, to reach it one to another, *Luk* 22.17. Some of the interpreters are of opinion; that the Cup spoken of by the Evangelist in that place, is not the same whereof hee speaketh after *vers*. 20. but they are greatly mistaken: for if it were as they thinke, then Christ did againe drinke before his death, of that fruit of the Wine, whereof we read *vers* 17.18. which is manifestly repugnant to his owne words. Where-

(c) *com. in* fore as (c) *Maldonat* observeth out of *Augustine* and *Eusebius*, there *Math.* 26. was but one Cup, whereof *Luke* speaketh first by anticipation, and afterward in its owne proper place.

27. Sect: II. But (d) *B. Lindsey* falleth here upon a very strange speculation, (d) *ubisu-* and tels us, that if all the Disciples did drinke, howbeit they did not *prapag.* 62. deliver the Cup one to another, but received it severally from Christs owne hand, they divided the same among them: because when every one takes his part of that which is parted, they divide the whole among them. Alas that I should blot paper with the confutation of such fooleries. I beleeeve, when his Majesty hath distributed and divided so many lands and revenues among the Prelates of *Scotland*, every one of them takes his part, but dare not say (though) that they have divided these lands and revenues among themselves. Cane 20. or 40. beggars, when an almes is distributed among them, because every one of them getteth his part, say therefore that they themselves have parted it among them: what then shall be said of the distributer, who giveth to every one his part severally. and by

(e) *Luk.* 12. himselfe? That a man who required, (e) that his brother should divide the inheritance with him, did not (I trow) desire Christ to cause his brother to take his owne part of the inheritance: (there was no feare, that he would not take his part) but he desired, that his brother might give to him his part. So that to divide any thing among men, is not to take it, but to give it. And who did ever confound parting and partaking, dividing a Cup and drinking a Cup, which differ as much as giving and receiving: Thus we conclude, that when Christ commanded the Apostles to divide the Cup among them, the meaning of the words can be no other then this, that they should

(f) *Maldon.* give the Cup, one to another, which is so plaine, that (f) a Jesuite also makeith it to follow upon this command; that Christ did reach the Cup, *non singulis sed uni, qui proximo, proximus sequenti, & deinceps daret.* Hence it is that (g) *Hospinian* thinkes it most likely, that Christ

(g) *de re* brake the Bread into two parts, *earumque alteram dedit illi qui proximus* *Sacram. lib.* *ei ad dextram accumbat, alteram vero ei qui ad sinistram, ut isti deinceps proxime accubentibus porrigerent, donec singuli particulam sibi decerpissent.* *2. pag. 31.*

CHAP. VI.

Another Position, built upon the same ground.

QUe next position which we inferre, is this: that it is not in- Sect. I.
different to Sit, Stand, Passe, or Kneel, in the act of recei-
ving the Sacramentall Elements of the Lords Supper: be-
cause we are bound to follove the example of Christ and his A-
postles, who used the gesture of Sitting, in this holy action, as we
prove from Ioh. 13. 12. from Math. 26. 20. with 26. Marke 14. 18.
with 22.

Our Opposites here bestirre themselves, and move every stone
against us. Three answers they give us, which we will now con-
sider.

First, they tell us, that it is not certaine that the Apostles were
sitting when they received this Sacrament from Christ, and that *ad-
huc sub Iudice in est*. Yet let us see, what they have to say against the
certaintv hereof.

B. *Lindsey* objecteth, that betweene their eating of the Paschall
Supper, and the administration of the Sacrament to the Disciples,
five acts intervened. 1. The taking of the Bread. 2. The Thank-
giving. 3. The Breaking. 4. The Precept, *Take ye, eat ye*. 5. The
Worde, whereby the Element was made the Sacrament. In which
time (saith hee) the gesture of sitting might have beene changed.

Ans. It is first of all to bee noted, that the Apostles were sitting;
at that instant when Christ tooke the Bread: for it is said, that hee
tooke Bread, whiles they did eat, that is (as *(b)* Maldonat rightly ex- *(b)* *com. in*
poundeth it) *Antequam surgerent, antequam mensæ & ciborum reliquæ re-* Math. 26,
moverentur: and so wee use to say, that men are dyning or supping, 26.

so long as they sit at Table, and the meat is not removed from be-
fore them. To Christs ministering of the Eucharisticall Supper to-
gether with the preceeding Supper, Christians had respect when
they celebrated the Lords Supper together with the Love-Feasts.
Probabile est eos ad Christi exemplum respexisse, qui Eucharistiam inter cæ-
nandum instituit (saith *(i)* Pareus.) But of this wee need say no more, *(i)* *com. in*
for the B. himselfe hath here acknowledged no lesse, then that they 1. Cor. 11
were sitting at that time when Christ tooke the Bread. Onely hee 21.

saith, that there were five acts which intervened before the admi-
nistration of the Sacrament to the Disciples (whereof the taking of
the Bread was the first) and that in this while the gesture of sitting
might have beene changed: which is as much as to say; when he
tooke the Bread they were sitting, but they might have changed this
gesture, either in the time of taking the bread, or in the time of thank-
giving, or in the time of breaking the Bread, or whiles he said, *Take*

ye, eat.

ye, eat ye, or lastly, in the time of pronouncing those words; *This is my body.* (for this is the Word whereby (in the Bishops judgment) the Element was made the Sacrament, as we shall see afterward.)

(k) Math.

26. 26.

Marke 14.

22.

Now but by his leave, we will reduce his fyve acts to three: for thus speaketh the (k) text. *And as they did eat, Iesus tooke bread and blessed it and brake it, and gave it to the Disciples, and said, take, eat, this is my body.* Whence it is manifest, that the giving of the Bread to the Disciples, which no man (I suppose) will deny to have bene the administration of it, went before the two last acts, which the B. reckoneth out. Nothing therefore is left to him, but to say, that their gesture of Sitting might have bene changed, either in the taking, or in the blessing, or in the breaking, or else betwene the taking and the blessing, or betwene the blessing and the breaking; yet doth the text knit all the three together by such a contiguity and connexion, as sheweth unto us, that they all did make up but one continued action, which could not admit any interruption.

Sect. II.

I saw a Prelate sit doune to his breakefast, and as he did eate, he tooke some cups, and having called for moe, he said he thanked God that he was never given to his belly: and wish that, he made a promise to one in the company, which he brake within two dayes after. Wold any man question whether or not the Prelate was sitting, when he made this promise, forasmuch as betwene his sitting & dune to meate, and the making of the promise, there intervened his taking of some cups, his calling for moe, and his pronouncing of those words, I thinke God that I was never given to my belly. Yet might one farre more easily imagine a change of the Prelats gesture, then any such change of the Apostles gesture, in that holy action

(l) *Instit. lib.*

4. cap. 17. §

35.

(m) apud

Didaclos.

p. 794.

(n) *disp.* 3.

de symb. ca-

me dom.

thes. 4.

(o) *ubi supra*

(p) 3. q. 81.

art. 1.

wheref we speake. Because the text setteth doune such a continued, entire, unbroken, and uninterrupted action, therefore (l) Calvine gathereth out of the Text, that the Apostles did both take, and eate the Sacramentale Bread, whiles they were sitting. *Non legimus* saith he, *prostratos adorasse, sed ut erant discumbentes accepisse & manducasse.* Christ saith (m) *Martyr, Eucharistiam Apostoli una secum sedenibus aut discumbentibus distribuit.* (n) G. I. Vossius puts it out of doubt, that Christ was still sitting, at the giving of the Bread to the Apostles. And that the Apostles were still sitting, when they received the Bread (o) *Hospinian* thinkes it no lesse certaine. They made no doubt of the certainty hereof, who composed that old verse which we find in

Rex sedet in cæna, turt a cinctus duodena:

Se tenet in manibus: se cibatur ipse cibum.

(q) *de sacr.* Papists also put it out of controversy: for (q) *Bellarmino* acknowledgeth, *Euchar. lib.* that the Apostles could not externally adore Christ by prostrating themselves,

4. cap. 30.

themselves in the last Supper *quando recumbere cum eo illi necesse erat.* (r) *concord.*
 Where we see, hee could guesse nothing of the change of their ges-
 ture. *Intelligendum est* saith (r) C. Iansenius, *Dominum in novissima hac*
cena, discubuisse et sedisse ante et post comestum agnum. (f) D. Stella stick-
 eth not to say, *distribuit Salyator mundi panem discumbentibus.* (n) *In Luk.*
 22. 19.

But now having heard B. Lindsey, let us heare what (s) Paybody will
 say. He taketh him to another subterfuge, and tels us, that though
 we read that Christ tooke Bread whiles they did eate, yet can it not
 be coneluded hence, that he tooke Bread whiles they did sit: because
 saith he, *As they did eate*, is expounded by (u) Luke. and (x) Paul, to
 be *After they had done eating, or after Supper.* Thus is their language di-
 vided. B. Lindsey did yeeld to us, that when Christ tooke Bread,
 they were sitting, and his conjecture was, that this gesture of sitting
 might have been changed after the taking of the Bread. Paybody
 saw that he had done with the Argument, if he should graunt, that
 they were sitting when Christ tooke Bread, therefore he calleth that
 in question. *Vulcans* owne gimmers could not make his answer and
 the Bishops to sticke together.

But let us examine the ground which Paybody takes for his opinion:
 He would prove from Luke and Paul, that when Matthew and Marke
 say, *As they were eating, Iesus tooke Bread*: the meaning is onely this:
After Supper Iesus tooke Bread: importing, that Christs taking of Bread
 did not make up one continued action with their eating, & that there-
 fore their gesture of sitting might have been changed between their
 eating of the preceeding Supper, and his taking of the Sacramen-
 tall Bread.

Whereunto we answer, that there are two opinions touching the
 Suppers which Christ did eate with his Disciples, that night wherein
 he was betrayed: And whichsoever of them the reader please to fol-
 lowe, it shall bee most easie to breake all the strength of the Argu-
 ment, which Paybody opposeth unto us.

First then, there are some who think that Christ having kept the
 Passeeover according to the Law, (which is not particularly related,
 but supposed by the Evangelists,) did sit downe to an common or
 ordinary Supper, at which he told the Disciples that one of them
 should betray him. And of this judgment are Calvin and Beza upon
 Math. 26. 20. Pareus upon Math. 26. 21. Fulke and Curiwright against
 the Rhemists upon 1 Cor. 11. 23. Toles and Maldonat upon Ioh. 13. 2.
 Corneliu Iansenius Cone. Evang. cap. 131. Balhasar Meisnerus, *Tractas die*
festi virid pag. 256. Iohannes Forsterus cone. 4. de pass. p. 538. Chrysopbo-
 rus Pelargus in Ioh. 13. *quæst.* 2. and others. The reasons whereby their
 judgment is confirmed are these, (y) *Iosiph.*
 lib. 7. d. 1.
 per cap. 17.

1. (y) Many societies convened to the eating of the Paschall Sup-

per by Twenties. And if Twentie was often the number of them who conuened to the eating of the same, (which also confirmeth their opinion, who thinke that other men and women in the Inne, did eate both the Paschall and Evangelicall Supper, together with the Apostles in Christs company:) it is not very likely (say some) that all those were sufficiently satisfied and fedde with one lambe, which after it was eight dayes old, was allowed to be offered for the Passee-
over, as (x) Godwyn noteth. (a) *Neque esumini agni fidei Pareus, toti fami-
lie sedande fami sufficere poterat.*

(2) *Mos.
and Aaron*

lib. 3. c. 4.

(a) *com. in*

Math. 26.

21.

(b) *ubi su-*

pra.

(c) *com. in*

Io. 13. 2.

(d) *ubi su-*

pra.

(e) *annot.*

on. 1 Cor.

11. 23.

(f) *ubi su-*

pra.

(g) *par. ubi*

supra.

2. The Paschall Supper was not for banquetting or filling of the belly, as (b) *Iosephus* also writteth. *Non tam exsatiendæ nuriendæque naturæ fidei* (c) *Maldonat. quam seruandæ legali Ceremoniæ causa sumebatur.* *Non veniri* fidei (d) *Pareus, sed religionis causa fiebat.* But as for that Supper which Christ and his Apostles did eate, immediately before the Eucharisticall; (e) *Carrwright* doubts not to call it a carnall Supper; an earthly repast; a Feast for the belly: which lets us know, that the Sacramentall Bread and Wine was ordained, not for feeding their bodies which were already satisfied by the ordinary and dayly supper, but for the nourishment of the soule.

3. That beside the Paschall and Evangelicall Suppers, Christ and his Apostles, had also that night another ordinary Supper, (f) *Eulke* proveth by the broth wherein the Sop was dipped *Io. 13. 26.* Where as there was no such broth, or dained by the Divine institution, to be used in the Paschall Supper.

4. That therewere two Suppers before the Eucharisticall, they gather from *Iob. 13.* For first, the Paschall Supper was ended *vers. 2.* after which Christ washed his Disciples feet. And thereafter we read *vers. 12.* (g) *Resumptis vestibus rursum ad carnem ordinariam consedis-* The dividing of the Passeeover into two services or two Suppers, had no warrant at all from the first institution of that Sacrament: for which cause, they thinke it not likely, that Christ would have thus Divided it, according to the device & custome of the Iewes in later times; for so much as in Mariage, (and much more in the Passeeover) he did not allow of that which from the beginning was not so. Neither seemeth it to them any way probable, that Christ would have interrupted the eating of the Passeeover with the washing of his Disciples feet. before the whole Paschall Supper was ended, and they had done eating of it.

Sect. V.

But others (and those very judicious too) are of opinion, that that second course wherunto Christ sate downe after the washing of his Disciples feet, and at which he told them, that one of them should betray him, was not an ordinary or common Supper (because the Paschall Supper was enough of it self to satisfy them,) but a part of the Paschall Supper. And from the Jewish writers they

they prove, that so the custome was, to divide the Passeeover into two courses or services. As for that wherein Christ dipped the sop, they take it to have bene the sauce which was used in the Paschall Supper, called *Charosab*: of which the Hebrewes writ, that it was made of the palme tree branches, or of dry figges, or of rayfens, which they stamped and mixed with vinegar, till it was thick as mustard, & made like clay, in memory of the clay wherein they wrought in Egypt; and that they used to dip both the unleavened bread & the bitter hearbs into this sauce. And as touching that place *Jo. 13.* they expound it by the custome of the Jewes, which was to have two services or two Suppers in the Passeeover: And take those words *vers. 2.* *Supper being ended*, to be meant of the first service: and sitting downe againe to Supper *vers. 12.* to be meant of the second service.

If those two opinions could bereconciled and drawn together **Sec. VI.** into one, by holding that that second course whereunto Christ sate downe after the washing of his Disciples feet, was (for the substance of it) a commone Supper, but yet it hath bene and may be rightly called the second service of the Paschall Supper, for that it was eaten the same night wherein the Paschall lambe was eaten: So should all the difference be taken away. But if the maintainers of these opinions will not be thus agreed, let the Reader consider to which of them he will adhere.

If the first opinion be followed, then it will be most easily answered to *Paybody*, that (b) *Inter canandum instituta fuit Eucharistia, cum (h) Iansen. jam rursus mensæ accubissent. Sed post canam Paschalem, et usum agni le- conc. Evang. galii.* When *Mathewe* and *Marke* say, As they did eate, Iesus tooke bread, they speake of the commone or ordmary Supper. But when *Luke* and *Paule* say, that he tooke the Cup after Supper, they speake of the Paschall Supper, which was eaten before the commone Supper.

Againe, if the reader follow the other opinion, which holdeth that Christ had no other Supper that night before the Evangelicall, except the Paschall only; yet stil the answer to *Paybody*, shall be easie; for whereas he would prove from those words of *Luke* & *Paul*, *Like- wise also the Cup after Supper*, that when *Mathew* and *Mark* say, *As they did eat, Iesus tooke Bred*, their meaning is only this, *After Supper, Iesus tooke Bred*: he reasoneth very inconsiderately: forasmuch as *Luke* & *Paul* say not of the Bred, but of the Cup only, that Iesus tooke it after Supper. And will *Paybody* say, that he tooke the Cup so soone as he tooke the Bred? If we will speake with Scripture, we must say, that as they did eat the preceeding Supper, (to which we reade they sate downe,) Iesus tooke Bred: for nothing at all intervned betwixt their eating of that other preceeding Supper, and his ta-

king of the Eucharistickall Cup, there interveened the Taking, Blessing, Breaking, Distributing, and Eating of the Bread.

Now therefore, from that which hath beene said, we may well conclude, that our Opposites have no reason which they doe or can object, against the certanty of that received tenet that the Apostles received from Christ the Sacramentall Bread and Wine, whiles they were sitting. (k) Dr. Forbisse himself setteth downe some Testimonies of Musculus, Chamier, & the Professors of Leiden, all acknowledging, that the Apostles, when they received the Lords Supper, were still sitting.

(k) Iren.
lib. 2. pag.
§ 5. 361.
362.

SECT. VII. The second answer which our Opposites have given us, followeth. They say, that though the Apostles did not change their gesture of sitting, which they used in the former Supper; when all this is graunted to us, yet there is as great difference betwixt our forme of sitting, and that forme of the Iewes which the Apostles used, as there is betwixt *Sedere* and *Lacere*.

Ans. 1. Put the case it were so, yet it hath beene often answered them, that the Apostles kept the Tablegesture, used in that Nation, and so are we bound herein to followe their example, by keeping the tablegesture used in this Nation. For this keeping of the usuall tablegesture of the Nation wherein we live, is not a forsaking, but a following of the commendable example of the Apostles: even as whereas they dranke the Wine which was drunke in that place, and we drinke the Wine which is drunke in this place, yet doe we not hereby differ from that which they did.

2. The words used by the Evangelists, signify our forme of sitting, no lesse then the Iewish. *Calepine*, *Scapula*, and *Thomasius*, in their Dictionories, take *Ἀναπίνω*, *Ἀνακλίνω*, *Ἀνακλίνουμι*, *Ἀνακλόμεναι*, *Ἀνακλόμεναι*, *Κατακλόμεναι*, & the Latine words *Discumbo*, *Recumbo*, *Accumbo* (used by *Arius Montanus*, *Beza*, *Marlorat*, *Tremellius*, &c. in their versions) not only for lying, but also for such sitting, as is opposed to lying; even for sitting upright at Table, after our custome.

3. There is not so great a difference betwixt our forme of sitting, and that which the Iewes used, as our Opposites alledge. For as

(l) *Alt.*
dam. pag.
739.

(m) *Hadr.*
Iun. in no-
minat.

(l) *Didoclayius* sheweth out of *Casaubone*; their sitting at banquettes was only with a leaning upon the left arme, and so not lying, but sitting with a certaine inclination. When therefore we reade of (m) *Leiti discubitorij tricliniaris*, in quibus inter ceniendum discumbebant, we must understand them to have beene seates, which compassed three sides of the Table (the fourth side beeing left open and void for them who served) and wherein they did sit, with some sort of inclination.

(n) *ubi su-*
pra pag. 46.

Yet (n) *B. Lindsey* is bold to averre, that the usuall tablegesture

of

of the Iewes, was lying along: and this he would prove from *Amos* 6. 4. *They lye upon beds of yvorie, they stretch themselves out upon their couches.*

Ans. 1. If we should yeeld to this Pre'are his owne meaning wherein he taketh these words, yet how thinks he that the gesture of Drunkards and Gluttons, which they used when they were pampering themselves in all exesse of riot, and for which also they are upbraided by the Spirit of God, was either the ordinary tablegesture of the Iewes, or the gesture used by Christ and his Apostles in their last Supper?

2. If any gesture at all be touched in those words, which he Prelate cireth, it was their gesture they used when they lay downe to sleep, and not their table gesture when they did eat. For *Mitta* and *Ngharfi* (the two words which *Amos* useth,) signify a Bed or a Couch wherein a man useth to lay himself downe to sleep. And in this sence we find both these words *Psal.* 6. 7. *All the night make I my bed (mittashi) to swimme: I water my Couch (Ngharfi) with my teares.* The Shunnamite prepared for *Elisha* a chamber, and there in set for him a bed (*Mitta*) and a Table, and a Stoole, and a Candlesticke, 2. *Kings* 4. 10. The Stoole or Chaire was for sitting at Table, but *Mitta* the Bed was for lying downe to sleep. Now the Prelate I hope will not say, that the *Leclitriciniars*, wherein the Iewes used to sit at Table, and which compassed three sides of the same, (as hath beene said,) were their beds wherein they did lye and sleep all night.

But, 3. the place must be yet more exactly opened up. That word which is turned in our English bookes, *they lie*, commeth from the *Radix Schachav*, which in *Pagnini* Lexicon is turned *dormire*. We find *Ruth* 3. 7. *Lishevav*, which *Arius Montanus* turneth *Ad dormiendum, to sleep*. Our owne English translation 2. *Sam.* 11. 9. saith, *Vriab slept*, where the originall hath *Vajishevav*. And the very same word is put most frequently in the bookes of the *Kings* and the *Chronicles*, where they speake of the death of the Kings of *Judah* and *Israel*. *Pagnine* turneth it, *& dormivit*: and our English translators every where, *And he sleeps with his Fathers, &c.* These things beeing considered, we must with *Calvine* read the place of *Amos*, thus; *Qui decumbunt vel dormiunt in lectis*. The other word which the Prophet useth, is *Seruchim*. Our English version turneth, *They stretch themselves out*. But *Pagnine*, *Euxtorf*, *Tremelius*, and *Tarnovius*, come nearer the sence, who reade *Redundantes, Superfluentes, or Luxuriantes*. Which sence the English translation also hath in the margin. The Septuagints followed the same sence, for they read *καταπαυαλιωνις* i. e. *Living in pleasure*. So, 1. *Tim.* 5. 6. *Shee that liveth in pleasure* *καταπαλιωνις*. And *1am.* 5. 5. *You have lived in pleasure* *καταπαλιωνις*. The *Radix* is *Sarach*, *Redundans, or Luxurians*. So *Exod.* 26. 12. *Sarach*, and *vers.* 13. *Saracby*.

is put for a surpluse or superfluous remainder, *redundans & superfluum*, as *Tremellius* readeth. Now then, it is evident, that the thing which *Amos* layeth to the charge of those who were at ease in *Zion*, in the words which the Prelat citeth against us, is, that they slept upon beds of yvorie (such was their softnesse and superfluitie,) and swimm'd in excessive pleasures upon their couches. And incontinent this filthie and muddie streame of carnall delicacie and excoffive voluptuousnesse, which defiled their beds, ledde him backe to the uncleane fountaine out of which it issued, even their riotous pampering of themselves at Table: Therefore he subjoyneth, *And eat the lambes out of the stocke*, &c. For *Ex mensu iur ad cubilia, ex gula in ventrem* saith *Cornelius a lapide* commenting upon the same Text. Thus have I cleared the place in such sort, that the B. can not but shoote short of his aimes. Wherefore I goe on to other replies.

4. If the Apostles when they received the Lords Supper, or the Iewes, when they did eat at Table, were lying all along, how could their mouthes receive drinke unpilt? Or how could they have the use of both their armes? which the B. himself would not (I am sure) gainsay, if he would once trie the matter in his owne person, and assay to eat and drinke, whiles he is lying along.

5. The words used by *Matthew* 26. 20. *Mark* 14. 18. Where they speake of Christes sitting downe with the twelve, is also used by *John* 6. 11. where he speaketh of the peoples sitting downe upon the grasse, to eat the loaves and fishes: and will any man thinke that the people did eat lying along upon the grasse, where they might farre better sit upright?

6. If our Opposites like to speake with others, then let them looke backe upon the Testimonies which I have alledged before. *Iansenius*

(o) *Trallat.* putteth *discubuisse & sedisse*: *Martyr*, *sedentibus aut discumbentibus. in festo vi.* Pareus useth the word *Consedisse*. (o) *Maisnerius*, *consedendo. Evangelista vid. p. 256.* (saith (p) D. *Stella*,) *dicunt dominum discubuisse, id est sedisse ad mensam.*

(p) In 7. If they like to speake with themselves: (q) *Camero* speaking of *Luke* 22. *Ibone* his leaning on Christes bosome at Supper, saith, *Christus autem sedebat medius.* (r) D. *Mortone* saith, it can not be denyed, that the ges-

(q) *prale* 3. ture of Christ and his Apostles, at the last Supper, was sitting: only saith he, the Evangelists leave it uncertaine, whether this sitting was upright or somewhat leaning. It entered not in his minde to guesse any thing of lying. The English Translators also, say not that Christ lay downe, but that he sat downe.

sec. 4. S: & VIII. Their third answer is, that Christes sitting at the last Supper, is no more examplary and imitable, then the upper chamber, or the night

(s) *annot.* season, or the sexe and number of communicants, &c.

qu. 1 Cor. 11. 23. *Ans.* As for the sexe and number of communicants; (z) Dr. *Fulke* rightly observeth, that it is not certaine from Scripture, that

twelve

twelve men onely and no women did communicate (as (s) *B. Lind.* (i) *ubi supra* say would have us certainly to believe) But put the case it were certain, (u) yet for this and all those other circumstances, which are (u) *See Als.* not exemplary; there were speciall reasons either in the urgency of *Dū. p. 742.* the legall necessity, or in the exigency of present and accidentall occasions, which doe not concerne us: whereas the gesture of sitting, was freely and purposely chosen, and so intended to be exemplary, especially since there was no such reason moving Christ to use this gesture of sitting, as doth not concerne us.

(x) The B. saith, that his sitting, at the former Supper, might (x) *ubi supra* have been the reason which moved him to sit at the Eucharisticall Supper. But if Christ had not purposely made choice of the gesture of sitting, as the fittest and most convenient for the Eucharisticall Supper, his sitting at the former Supper, could be no reason to move him, as may appeare by this example. There are some Gentlemen standing in a noble mans waiting roume, and after they have stood a while there, the Noble man commeth forth; they beginne to speake to him, and as they speake, still they stand. Now can any man say, that the reason which moveth them to stand, when they speake to the Noble-man, is, because they were standing before he came to them? So doth the B. come short of giving any speciall reason for Christs sitting, which concerneth not us. He can alledge no more but Christs sitting at the former Supper, which could be no reason; else he should have also risen from the Eucharisticall Supper, to wash the Disciples feet, even as he rose from the former Supper, for that effect. Wherefore wee conclude, that Christ did voluntarily and of set purpose, choose sitting as the fittest and best be-
seeming gesture for that holy Banquet.

Finally, (y) *Hookers* verdict of the gesture of Christ and his Apostles in this Holy Sacrament, is. *That our Lord himselfe did that, which lib. 5. sect. 68* custome and long usage had made sit; we, that which firmesse and great decency hath made usuall. In which words, because he importeth, that they have better warrants for their kneeling, then Christ had for his sitting (which is blasphemie) I leave them as not worthy of an answer. Howsoever, let it be noted, that he acknowledged, by kneeling they depart from the example of Christ.

C H A P. VII.

Other Positions built upon the former ground.



He third consequence which we inferre upon our former Sect. I; rule of following the example of Christ, is, that it is not a thing indifferent, to omit the repetition of those words,

The

This is my body, enunciatively and demonstratively, in the act of distributing the Eucharistickall Bread: and farre lesse is it indifferent, so to omit this demonstrative speech in the distribution, as in place of it to surrogate a Prayer, to preserve the soule and body of the communicant unto everlasting life. Our reason is, because Christ (whose example herein we ought to follow, used no prayer in the distribution, but that demonstrative enunciation, *This is my body*. But we goe forward.

Se^ct. II.

The fourth Position, which we draw from the same rule, is, that it is not indifferent for a Minister to omit the breaking of the Bread at the Lords Table, after the consecration, and in the distribution of it: because he ought to follow the example of Christ, who after he had blessed the Bread, and when hee was distributing it to them who were at Table, brake it, (2) *manibus comminuendo panem acceptum in partes*: but had it not carved in small peeces, before it was brought to the Table. Hence (a) G. I. Vossius doth rightly condemne those, who, though they breake the Bread in *multas minutias*, yet they break it not in *actu sacramentali*. Such a breaking as this, (he saith well,) is not *Miscea* but *coquinaria*.

(2) *Partus*
in 1 Cor.

1 N. 24.

(a) *de symb.*
eena dom.
disp. 2. thes.

Se^ct. III.

The fifth Position drawn from the very same ground, is, that it is not indifferent for a Minister in the act of distribution, to speake in the singular number, *Take thou, eat thou, drinke thou*: because he should follow the example of Christ, who in the distribution spake in the plurall number, *Take ye, eate ye, drinke ye*. And he who followeth not Christs example herein, by his speaking in the singular to one, he maketh that to be a private action betwixt himselfe and the communicant, which Christ made publike and common by his speaking to all at one time.

Se^ct. IV.

(b) *Part. 2.*

pag. 55. 56.
57.

How idly (b) B. Lindsey answereth to these things, it can net but appeare to every one who considereth, that we doe not challenge them for not breaking the Bread at all, for not pronouncing at all these words, *This is my body*, or for never pronouncing at all, these speeches in the plurall, *take ye, eate ye, drinke ye*; but for not breaking the Bread in the very act of distribution: for not pronouncing demonstratively those words, *This is my body*, in the very act of distribution: for not speaking in the plurall number, *Take ye. &c.* In the very act of distribution, as Christ did, having no other reasons to move him, then such as concerne us. Why then did not the B. say something to the point, which we presse him with? or shall we excuse him, because he had nothing to say to it?

Se^ct. V.

(c) *Ibid.*

Now last of all, we finde yet another point, whereby the (c) B. departeth from the example and mind of Christ. He saith, that by the Sa-

the Sacramentall word, *This is my body*, the Bread is made the Sacrament, &c. And that without this word, &c. all our Prayers & wishes should serve to no use. Where he will have the Bread to be otherwise consecrated by us, then it was consecrated by Christ: for that Christ did not consecrate the Bread to be the Sacrament of his body, by those words, *This is my body*, it is manifest, because the Bread was consecrated before his pronouncing of those words: or else what meaneth the blessing of it, before he brake it? It was both blessed & broken, and he was also distributing it to the Disciples, before ever he said, *This is my body*. Beza, benedictionem expresse ad panis consecrationem & quidem singularem, refert: & omnes nostri referunt, consecrationem intelligentes, &c. *Qua ex communi cibo, in spiritualiis alimonie sacramentum transmutatur*, saith (d) Pareus. Wherefore we must not think, to sanctify the Bread, by this prescript word, *This is my body*, but by Prayer and Thanksgiving, as Christ did. Our Divines hold against the Papists, (e) *Verba illa quæ in Sacramento sunt consecratoria, non esse paucula quædam præscripta; sed præcipue verba orationis, quæ non sunt præscripta; And that (f) through use of the Prayers of the Church, there is a change in the Elements.* (g) D. Fulk objecteth against Gregory Martin, Your Popish Church doth not either at the Greeke Liturgies, or at the Churches in Ambrose and Augustines time: for they hold that the Elements are consecrated by Prayer and Thanksgiving. I know none who will speake with B. Lindsey, in this point, except Papists. Yet (h) Cornelius a Lapide, could also say, *Eucharistia consecratur & conditur sacris precibus.*

(d) com. in Math. 26.
(e) Ames. Bell. ener. Tim. 3. l. 1.
(f) Cartur. Math. 26. f. 6.
(g) defences of the English translation cap. 17. n. 5
(h) com. in Mal. 1. 11.

I say not, that these words, *This is my body*, have no use at all, in making the Bread to be a Sacrament. But that which giveth us dislike, is,

1. That the B. maketh not the Word and Prayer together, but the Word alone; to sanctify the Bread and Wine. Now if (i) both the Word and Prayer be necessary, to sanctify the creatures for the food of our bodies, much more are they necessary to sanctify them for the food of our soules. (k) *Neque enim solis domini verbis consecratis fit, sed etiam precibus.* The Fathers (saith (l) Trelicarius) had not onely respect to those five words. For *this is my body, dum Eucharistiam fieri dixerunt, mystica prece, invocatione nominis divini, solemnî benedictione, gratiarum actione.* 2. That he makes not the whole word of the Institution, to sanctify the Bread, but onely that one sentence, *This is my body*. Whereas Christs will is declared, and consequently the Elements sanctified, (m) by the whole word of the institution: *Iesus tooke the Bread, and when he had given thanks, he brake it, and said, Take ease, this is my body which is broken for you, this doe in remembrance of me, &c.*

(i) 1 Tim. 4.
(k) G. 1. Voss. de symb. cana dom. disp. 2. thif. 2.
(l) Instit. Theol. lib. 2. p. 258.
(m) Ames. ubi supra.

3. That he acknowledgeth not the Bread, though sanctified by Prayer, to be the Sacrament, except that very word be pronounced,

E e e e

This

This is my body. Now when a Minister hath from Christs will & institution declared, that he hath appointed Bread & Wine, to be the Elements of his body and blood: when he hath also declared the essentiall rites of this Sacrament.

And lastly, when by the Prayer of consecration he hath sanctified the Bread and Wine which are present: put the case; that all this while, those prescript sentences, *This is my body, This Cup is the New Testament in my blood,* have not beene pronounced; yet what hindereth the Bread and Wine, from being the Sacramentall Elements of the Lords body and blood? It is sounder Divinity to say,

- (n) *Ames.* (u) that the consecration of a Sacrament, doth not depend *ex certa*
ubi supra. aliqua formula verborum. For it is evident, that in Baptisme there is
lib. 4. cap. 6. not a certaine forme of words prescribed, as (o) *Bellarmine* also pro-
 (o) *apud A.* veth: because Christ saith not: *Say, I baptise thee in the name, &c.* But
mes. ibid. lib. onely he saith, *Baptizing them in the name, &c.* So that he prescribeth
 I cap. 2. not what should be said, but what should be done. (p) *Aquinas* like-
 (p) 3. q. 60. wise holdeth, that the consecration of a Sacrament is not absolute-
 art. 8. ly tied to a certaine forme of words. And so saith (q) *Conradus Vor-*
 (q) *in En-* sius, speaking of the Eucharist. Wherefore (r) *Vossius* doth rightly con-
debr. contr. demne the Papiſts; *quod consecrationem non aliis verbis fieri putant, quam*
inter Evang. *isti, hoc est corpus meum, & hic est sanguis meus.*

& Pontif.

(r) *ubi supra.*

CHAP. VIII.

*That the Ceremonies are not things indifferent to the Church
 of Scotland: because ſhe did abjure and repudiat
 them, by a most ſolemne and generall Oath.*

Seſt. I.



AVING spoken of the nature of things indifferent, and shewed which things bee such; also of the rule whereby to trie the indifferency of things: which rule we have applied to certaine particular cases. It remaineth to say somewhat of the maine and generall purpose, which is principally questioned in this last part of our Dispute, namely, whether Crosse, Kneeling, Holy-dayes, Bishopping, and the other controverted Ceremonies, wherewith our Church is pressed this day, be such things as we may use freely and indifferently? The negative (which we hold) is strongly confirmed by those Arguments, which in the third part of this our Dispute wee have put in order, against the lawfulnessse of those Ceremonies. Notwithstanding, we have thought fit, to adde somewhat more, in this place. And first we say, whatsoever bee the condition of the Ceremonies in their owne nature, they can not bee indifferently

rently embraced and used by the Church of Scotland, which hath not onely once cast them forth, but also given her great Oath solemnely to the God of heaven; both witnessing her detestation of the Roman Antichrist his five bastard Sacraments, with all his Rites, Ceremonies, and false doctrine, added to the ministration of the true Sacraments, without the Word of God: all his vaine allegories, Rites, Signes, and Traditions, brought in the Kirk without or against the Word of God. And likewise, Promising and swearing to continue, as well in the Discipline and use of the Holy Sacraments, as in the Doctrine of this Reformed Church of Scotland, which then first she embraced and used, after she was truly reformed from Popery and Popish abuses. And this which I say, may be seene in the generall Confession of Faith, sworne and subscribed by his Majesties Father of everlasting memory, anno 1580. and by the severall Parochines in the Land, at his Majesties strait command: which also, was renewed and sworne againe anno 1596. by the generall Assembly, by provinciall Assemblies, by Presbyteries, and particular Parish Churches.

No Reformed Church in Europe, is so strictly tied by the bond of Sect. II. an Oath and Subscription, to hold fast her first Discipline and use of the Sacraments, and to hold out Popish Rites, as is the Church of Scotland. And who knoweth nor that an Oath doth alwayes oblige and bind, (s) *quando est factum de rebus certis & possibilibus, vere ac* (1) *Alsted. sine dolo, premeditare, ac cum judicio, juste, ad gloriam Dei, & bonum proximi. Theol. cap. mi?* What one of all those conditions, was here wanting? Can we *cap. 15. p.* then say any lesse, then a (r) Pope said before us, *Non est tutum quum* 270. *libes contra juramentum suum venire, nisi tale sit, quod servatum vergat in* (t) *Decret. interitum salutis aeternae?* O damnable impietie! which maketh so small *Greg. lib. 2.* account of the violation of the foresaid Oath, which hath as great *sic. 24. cap. 8.* power to bind us, as (u) that Oath of the Princes of Israel, made to (u) *10s. 9.* the Gibeonites, had to bind their posterity, 2 *Sam. 21. 1. 2.* For it was made by the whole incorporation of this Land, and hath no tearme at which it may cease to bind. Nay, (in some respects) it bindeth more straitly, then that Oath of the Princes of Israell. For, 1. That was made by the Princes onely: this, by Prince, Pastors, and People. 2. That was made rashly: (for the text sheweth, that they asked nor counsell from the mouth of the Lord:) this, with most religious & due deliberation. 3. That was made to men: this, to the great God. 4. That sworne but once: this, once and again.

Some of our Opposites goe about to derogate somewhat from Sect. III. the binding power of that Oath of the Princes of Israell: they are so nettled therewith, that they fetch hither and thither: (x) D. Forbesse (x) *Iren. lib. speaketh to the purpose thus: Juramentum Gibeonitum praestitum contra* 1. *cap. 9.*

sum Dei mandatum, & inconsulto Deo, non potuissent Iosue & Israelitæ opere perficere, nisi Deus extraordinarie de suo mandato dispensasset, compassionem penitentium illius populi Gibconitici, & propter honorem sui nominis, ut neque sedisfragorum fauor, neque supplicium penitentium aspernator esse videretur.

Ans. 1. If the Oath was against the Commandement of God, what dishonour had come to the name of God, though he had not patronized the swearers of it, but hindered them from fulfilling their Oath? If a Christian sweare to kill a Pagan, and hereafter repent of his Oath, and not performe it; can there any dishonour redound thereby to the name of Christ? The D. forsooth must say so.

2. Where hath he read of the Repentance of the *Gibconites*, which God would not despise?

3. If an Oath made against the Commandement of God, (the breach of the commandement being despenced with,) bindeth so strictly and inviolably, as that Oath of the Princes of Israel did: how much more ought we to thinke our selves strictly and inviolably bound, by the solempne Oath of the Church of *Scotland*, which was not repugnant, but most consonant to the Word of God, even our Adversaries themselves being judges? for thus speaketh (y) one of them. *Quod autem iuraverunt nostrates, non erat illicitum, sed a nobis omnibus jure præstari potest ac debet.* So that the D. hath gained nothing, but loosed much, by that which he saith of the Israelites Oath. He hath even fanged himselfe faster in the snare which he thought to escape.

(y) D. Forb.
ibid. §. 3.

O! but saith the D. that which they did either in swearing, or in performing their Oath, against the expresse Commandement of God, we may not draw into an ordinary example.

Ans. It was against the Commandement of God; no man will say, that we should follow either their swearing or their performing of their Oath. Yet in the meane time the D. is pressed with this Argument: that if their unlawfull Oath (in the case of Gods dispensation) did bind their posterity, much more doth that Oath of the Church of *Scotland* (which the D. hath acknowledged lawfull and commendable,) bind us this day.

Sect. IV. But, 4. Albeit the D. hath hereby given us scope and advantage enough against himselfe. Nevertheless for the truths sake, I adde, that it can not be shewed how that Oath of the Princes of Israel was against the expresse Commandement of God: but it rather appeareth that it was agreeable to the same. For as (z) Tremellius hath it noted, that Commandement *Deut* 20. Whereby the Israelites were commanded, to save alive nothing in the Cities of the *Canaanites*, was to be onely understood of such Cities among them, as should make warre with them, and bee besieged by them. But the *Gibconites* were

(z) Ia Ios.
9. 19.

not

not of this sort, for they fought their lives, before the Israelites came to them: and by the same meanes, (a) *Rahab* and her Fathers house got their life, because they fought it. (b) *Calvine* also observeth, *Iussos fuisse Israelitas pacem omnibus offerre.* And *Iunius* upon *Deut.* 20. distinguisheth well two *Laws* of warre given to Israel.

The first is concerning offering peace to all: which law is generall and common, as well to the *Canaanites*, as to forraigne Nations. *When thou comest night unto a City to fight against it, then proclaime peace unto it. And it shall be, if it make thee answer of peace, then it shall be that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.* Which Commandement was afterward observed by Israel, of whom we read, (c) *That when Israel was strong, they put the Canaanites to tribute, and did not utterly drive them out.* By (d) *Solomon* also, who did not cut off the people that were left of the *Hittites*, and the *Amorites*, but onely made them to pay tribute. That which I say, is further confirmed by (e) another place, where it is said, *There was not a City that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they tooke in Battell.* For it was of the Lord to harden their hearts, that they should come against Israel in battell, that he might destroy them utterly, and that they might have no favour: but that he might destroy them, as the Lord commanded *Moses*. From which words it appeareth, that if the *Canaanites* had made peace with the children of Israel, they were to shew them favour; and that they were bound by the Commandement of the Lord to destroy them, then onely and in that case, if they would not accept peace, but make warre; whence it cometh, that the cause of the destruction of the *Canaanites*, is imputed to their owne hardnesse and contumacy in not accepting of peace, and not to any Commandement which God had given to Israel, for destroying them. In a word, it was *voluntas signi*, which in (f) one place shewed the Israelites, what was their duty, namely to offer peace to all, even to the *Canaanites*, and not to cut them off, if they should accept the peace. But it was, *voluntas beneplaciti*, which (as we read in (g) another place) decreed to deliver the *Canaanites*, before the Israelites, that is, to harden their hearts to come against them in Battell, and so to overrule the matter by a secret and inscrutable providence, that the Israelites might lawfully and should certainly destroy them, and shew them no mercy. Even as that same God, who by one word shewed unto *Abraham*, what was his duty (h) bidding him offer up his sonne *Isaack*, by another Word signified unto him, what he had decreed to be done, (i) forbidding him to lay his hand upon the Lad, or to doe any thing unto him. But this (I know,) will be very unsavory language, to many *Arminianized* Conformitans.

The other law of warre which *Iunius* upon *Deut.* 20. observeth,

(a) *Ios. 2.*
(b) *com. in*
Ios. 9.

(c) *Ios. 17. 13.*
ac Iudg. 1. 28.
(d) *2 Chron.*
8. 7. 8.

(e) *Ios. 11.*
19. 20.

(f) *Deut. 20.*
10.

(g) *Deut. 7.*
2.

(h) *Gen. 22.*
2.

(i) *Ibid.*
vers. 12.

prescribed to the Israelites, how they should deale with them who refused their peace. And here onely was the difference made betwixt the Cities which were very farre off, and the Cities of the Canaanites, Deut. 20. 15. 16. But the first law was common; as hath been proven.

Joseph Hall seemeth to deny, that the Oath of the Princes of Israel, had any power to bind, but upon another ground then D Forbesse tooke to himself. It would seeme very questionable, saith (k) Hall, Whether Iosua needed to hold himself bound to this Oath: for fraudulent conventions oblige not: and Israel had put in a direct caveat of their vicinity.

Ans. I marvell how it could enter in his mind to thinke this matter questionable, since the violation of that Oath (l) was afterwards punished with three yeares famine. Yet let us hearken to his reasons. One of them is forged: for the Princes of Israel who sware unto

them, put in no caveat at all. (m) The Text saith only in the generall, that they sware unto them. As touching his other reason, it is answered by (n) Calvine. *Iurisjurandi religio* saith he, *consueque sancta apud nos esse debet, ne erroris pretextu a patin discedamus, etiam in quibus fuimus decepti.* Which that it may be made more plaine unto us, let us

with the Casuists distinguish (o) a twofold error in swearing. For if the error be about the very substance of the thing, (as when a man contracts mariage with one particular person, taking her to be another person,) the oath bindeth not. But if the error be only about some extrinsecall or accidentall circumstance, (such as was the error of the Israelites, taking the Gibeonites to dwell a farre off, when they dwelt a hand,) the Oath ceaseth not to bind.

(k) con-templ. lib. 8. of the Gibeon.
(l) 2. Sam. 21. 1. 2.
(m) Ios. 9. 15.
(n) com. in Ios. 9.
(o) Ames. lib. 4. de conse. cap. 22. q. 9.

SECT. VI. This much beeing said for the binding power of that Oath of the

Church of Scotland: let us now consider what shifts our Opposits use to elude our Argument, which we drawe from the same; where first, there occureth to us one ground which the Bishop of Edinbrugh doth every where beat upon, in the trace of this Argument: taken out of the 21. Article of the Confession of Faith, wherein we find these words. *Not that we thinke that any Policie and an order in Ceremonies, can be appointed for all ages, times, and places: for as Ceremonies, such as men have devised, are but temporall, so may and ought they to be changed, when they rather foster superstition, then that they edify the Kirke using the same.* Wherein on the B. concludeth, (p) that none who sware the foresaid Article, could without breach of this Oath, sweare that the Ceremony of sitting at the receiving of the Sacrament, could be appointed for all ages, times, and places.

Ans. None of us denieth that Article, we all stand to it. For that which is pronounceth of Ceremonies, must be understoode of alterable

(p) par. 2. pag. 5.

nable circumstances, unto which the name of *Ceremonies* is but generally and improperly applied, as we have shewed (q) elsewhere. (q) *supra*
Neither can we, for professing our selves bound by an oath, ever *part. 3. c. 7.*
to retaine sitting at the receiving of the Sacrament, in this Nation *sect. 5.*
Church of Scotland, be therefore thought to transgresse the
said Article.

For, 1. The Article speaketh of Ceremonies devised by men, whereof sitting at the Sacrament is none, being warranted (as hath beene shewed) by Christs owne example, and not by mans device.

2. The Article speaketh of such Ceremonies, as rather foster superstition, then edify the Church using the same: whereas it is well knownen, that sitting at the Communion did never yet foster superstition in this Church. So that the B. did very unadvisedly reckon sitting at the Communion among those Ceremonies whereof the Article speaketh.

But the B. hath a further aime, and attempteth no lesse then both *Sect. VII.*
to put the blot of perjurie off himself and his fellowes, and likewise to rub it upon us, (s) telling us, *That no man did by the Oath oblige* (r) *ubi su-*
himself to obey and defend that part of Discipline, which concerneth these al- *propag. 16.*
terable things, all the dayes of his life; but only, that Discipline which is un-
changeable and commanded in the Word. Yea (saith he,) we further af-
firm, that every man who swears to the Discipline of the Church in gene-
rall, by vertue of that Oath standeth obliged, not only to obey and defend the
constitutions of the Church, that were in force at the time of making his Oath;
but also to obey and defend whatsoever the Church thereafter hath ordained,
or shall ordaine, &c. Whether thereby the former constitutions be esta-
blished or altered, &c. The same answer doth (s) D. Forbess also re- (s) *Iron.*
turne us. *lib. 1. c. 9.*

Ans. 1. Here is a manifest contradiction, for the B. saith that every man did by this Oath oblige himself, only to obey and defend that Discipline which is unchangeable & commanded in the Word. And yet againe he seemeth to import, (that which (s) D. Forbess (t) *Ibid. 4.*
plainly avoucheth,) that every man obliged himself by the same 4. & 6.
Oath, to obey and defend, all that the Church should afterwards ordaine, though thereby the former constitutions be altered. The B. therefore doth apparently contradict himself; or at the best, hee contradicteth his fellow-pleader for the Ceremonies.

2. That aunient Discipline and policy of this Church, which is contrary to the Articles of *Perth*, and whereunto we are bound by the Oath, was well grounded upon Gods Word, and therefore should not have beene ranked among other alterable things.

3. Where-

3. Whereas the B. is of opinion, that a man may by his Oath tie himself to things which a Church shall afterward ordaine: he may consider, that such an oath were unlawfull, because not sworne in judgement, *It. 4. 2.* Now this judgement which is required, as one of the inseparable companions of a lawfull Oath, is not *Executio iustitiae*, but *Iudicium discretionis*, as (u) Thomas teacheth, whom *Bullinger* and *Zanchius* (x) doe herein follow. But there is no judgement of discretion, in his oath who sweares to that he knowes not what, even to that which may fall out as readily wrong as right.

(u) 2a. 2a.
q. 49. art.
3.
(x) Zanch.
in 3. mo.
p. 599.

4. Whereas the B. and the D. alledge, that every man who sware to the Discipline of this Church, standeth obliged to obey all that the Church ordained afterward, they greatly deceive themselves:

For, 1. The Discipline spoken of in the promissorie part of the Oath, must be the same which was spoken of in the assertorie part. Now that which is mentioned in the assertorie part, can not be imagined to be any other, but that which was then presently used in this Church, at the time of giving the Oath. For (y) an assertorie Oath is either of that which is past, or of that which is present. And the assertorie part of the Oath whereof we speake, was not of any Discipline past and away: Ergo, of that which was present. Moreover, (z) Thomas doth rightly put this difference betwixt an assertorie and a promissorie Oath; that the matter of a promissorie Oath is a thing to come, which is alterable, as concerning the event. *Materia autem iuramenti assertorii, quod est de praeterito vel praesenti, in quodam necessarium jam transiit, & immutabilis facta est.* Since then the Discipline spoken of in the assertorie part, was no other then that which was used in this Church; when the Oath was sworne; and since the promissorie part is illative upon and relative unto the matter of the assertorie part: Therefore we conclude, the Discipline spoken of in the promissory part, could be no other, then that which was then presently used in this Church, at the swearing of the Oath.

(y) polau.
syn. theol.
9. cap. 23.
pag. 802.
Zanch. in
3. mo. p. 599.
(z) 2a. 2a.
q. 89. art. 9.

2. Since the doctrine mentioned in that Oath, is said to have bene professed openly by the Kings majesty, and the whole body of this Realme, before the swearing of the same: why should we not likewise understand the Discipline mentioned in the Oath, to be that which was practised in this Realme, before the swearing of the same?

3. This is further proved by the word: *Continuing*. We are sworn to continue in the obedience of the Doctrine and Discipline of this Church: but how can men be said to continue in the obedience of any other Discipline, then that which they have already begunne to obey? This the B. seemes to have perceived, for he speaks only of defending and obeying; but not of continuing to obey, which

is the

is the vvord of the Oath; and vvhich proveth the Discipline there spoken of, and svvorne to, to be no other then that vvhich vvas pra-
 &ised in this Church, vvhen the Oath vvas svvorne. 4. Whiles vve
 hold, that he vvho svveareth to the present Discipline of a Church,
 is not by vertue of this Oath, obliged to obey all vvhich that Church (a) *Aquin.*
 shall ordaine aftervvard; both the Schoole & the Canon Lavv doe *ubi supra*
 speake for us. The Schoole teacheth, (a) that *Canonicus qui jurat se q. 48. art. 2.*
servaturum statuta edita in aliquo Collegio, non tenetur ex juramento ad ser- (b) *decr.*
vandum futura. The Canon Lavv judgeth, (b) that *qui jurat servare sta.* *Greg. lib. 2.*
tuta edita, &c. non tenetur ex juramento ad noviter edita. *tit. 24.*

tit. 24.

cap. 35.

Se& VIII.

But vve are more fully to consider that ground vvhereby be Bish-
 op thinketh to purge himself, and those of his Se&, of the breach of
 the Oath. (c) He still alledgeth, that the points of Discipline for (c) *ubi su-*
 vvhich vve contend, are not contained in the matter of the Oath. *pra pag. 9.*
 Now as touching the Discipline of this Church which is spoken of
 in the Oath (d) he questioneth what is meant by it. (d) *ibid.*

Ans. 1. Put the case it were doubtfull and questionable, what is *pag. 12.*
 meant by the word *Discipline* in the Oath; yet *pars prior* were to be
 chosen; The B. nor no man among us can certainly know, that the
 Discipline meant and spoken of in the Oath, by those that sware it,
 comprehendeth not under it those points of Discipline for which we
 now contend, and which this Church had in use at the swearing of
 the Oath. Shall we then put the breach of the Oath in a faire hazard?
 God forbid. For as (a) *Ioseph Hall* noteth from the example of *Iosua* (c) *ubi su-*
 and the Princes, men may not trust to shifts for the eluding of an *pra.*
 Oath: Surely the feare of Gods name should make us to trem-
 ble at an Oath, and to bee farre from adventuring upon any such
 shifts.

2. The B. doth but needlessly question, what is meant by the
 Discipline whereof the Oath speaketh. For howsoever in Ecclesia-
 sticall use, it signify oftentimes that policy which standeth in the
 censuring of manners: yet in the Oath, it must betaken in the lar- * *Zan-*
 gest sence, namely, for the whole policy of the Church. For, 1. *chius gi-*
 * The whole policy of this Church, did at that time goe under the *vath the*
 name of Discipline: and those two bookes wherein this policy is *nume of Ec-*
 contained, were called, *The bookes of Discipline*. And without all *elastical*
 doubre, they who sware the Oath meant by *Discipline* that whole po- *Discipline so*
 licy of the Church which is contained in those bookes. Howbeit (as *the rites and*
 the preface of them sheweth) Discipline doth also comprehend *policy of the*
 other Ecclesiasticall ordinances and constitutions, which are not in- *Church and*
 sert d in them. 2. Doctrine and Discipline, in the Oath, doe com- *lawes made*
 prehend all that, to which the Church required, and we promised to *sherraments.*
 performe obedience. Ergo, the whole policy of the Church was *In 4. pra.*
 meant *col. 763.*

meant by *Discipline*, forasmuch as it was not comprehended under *Doctrine*.

Sect. IX. (f) The B. objecteth three limitations, whereby he thinketh to seclude from the matter of the Oath that policy and Discipline vvhich
 (f) *ubi supra*
 pag. 10. vve plead for.

First, he saith, that the matter of the Oath is the Doctrine & Discipline revealed to the world by the Gospel: and that this limitation excludeth all Ecclesiasticall constitutions, which are not expressly, or by a necessary consequence contained in the written Word.

2. That the matter of the Oath is the Doctrine and Discipline, which is received, believed, and defended by many notable Churches, &c. and that this limitation excludeth all these things, wherein the Church of Scotland hath not the consent of many notable Churches, &c.

3. That the Doctrine and Discipline which is the matter of the Oath, is particularly expressed in the Confession of Faith, &c. and that in this Confession of Faith, established by Parliament, there is no mention made of the Articles controverted, &c.

Ans. I might here shew how he confoundeth the preaching of the Evangell, with the written Word: likewise, how falsely he affirmeth, that the points of Discipline for which we plead, are neither warranted by the Scripture, nor by the consent of many notable Churches. But to the point. These words of the Oath: *We beleeve, &c. that this only is the true Christian Faith and Religion, pleasing God, and bringing salvation to man, which now is by the mercy of God, revealed to the world, by the preaching of the blessed Evangel. and received, believed, and defended, by many and sundry notable Kirkes and Realmes, but chiefly by the Kirke of Scotland; the Kings Majesty; and three Estates., &c. as more particularly is expressed in the Confession of our Faith, &c.* are altogether perverted by the B. for there is no Discipline spoken of in these words, but afterward: why then talkes he of a Discipline revealed to the world by the Gospell, having the consent of many notable Churches, and expressed in the Confession of Faith? And if the B. will have any Discipline to be meant of in these words, he must comprehend it under the Christian Faith and Religion, which bringeth Salvation unto man. But this he can not doe, with so much as the least shew of reason. Thus put we an end to the Argument taken from the Oath of God: wishing every man amongst us, out of the feare of Gods glorious and fearfull name, duly to regard and ponder the same.

CHAP. IX.

A recapitulation of sundry other reasons against the Indifferency of the Ceremonies.

THat the Ceremonies are not indifferent to us, or such Sect. I. things as we may freely practise, we prove yet by other reasons.

For, 1. They who plead for the indifferency of the Ceremonies must tell us whether they call them indifferent *in actu signato*, or in *actu exercito*, or in both these respects. Now (g) we have (g) *supra* proven, that there is no action deliberated upon, and wherein wee *cap. 3.* proceed with the advise of reason, which can be indifferent *in actu exercito*: and that because it can not choose, but either have all the circumstances which it should have, (and so be good,) or else want some of them, one or moe, (and so be evill.) And as for the indifferency of the Ceremonies *in actu signato*, though we should acknowledge it, (which we doe not,) yet it could be no warrant for the practise of them: or else the beleeving Gentiles might have freely eaten all meats, notwithstanding of the scandall of the Jewes: for the eating of all meats freely was still a thing indifferent *in actu signato*.

2. The Ceremonies are not indifferent, *eo ipso* that they are pre-Sect. II. scribed and commended unto us as indifferent. For as (h) *Aquinas* (h) 1^a. 2^a. resolveth out of *Isidore*, every humane or positive Law, must be both q. 95. *ari. necessaria ad remotionem malorum*, and *utilis ad consecutionem bonorum*. The 3. Guides of Gods Church have not power to prescribe any other thing, then that which is good and profitable for edifying. For they are set not as Lords over Christs inheritance, but as Ministers for their good. *It seemed good to the holy Ghost & to us* (i) say the Apostles and (i) *Act. 15.* Elders to the Churches, *to lay upon you no greater burden then these necessary things*. They would not (you see) have enacted a Canon about those things, howbeit indifferent in their owne nature, had they not found them necessary, for the eshewing of Scandall. And as for the Civill Magistrate, he also hath not power to prescribe any thing which he pleaseth, though it be in it self indifferent: *for he is the Minister of God unto thee for good*, (k) saith the Apostle: markethat word (k) *Rom. 13.* *for good*. It lets us see, that the Magistrate hath not power given him, to injoyne any other thing, then that which may be for our good. *Non enim sua causa dominantur* saith (l) *Calvine*: *sed publico bono*: *neque* (l) *com. in effreni potentia praeferunt*, *sed quae subditorum saluti sit obstricta*. Now *illud* *locum*, the first and chiefeft good, which the Magistrate is bound to see for

(m) *com. ibid.* unto the Subjects, is, (as (m) *Pareus* sheweth) *Bonum spirituale*. Let us then, either see the good of the Ceremonies; or else we must account them to be such things, as God never gave Princes nor Pastors power to injoyne. For howsoever they have power to prescribe many things which are indifferent, that is to say, neither good nor evill in their generall nature: yet they may not command us to practise any thing, which in the particular use of it is not necessary or expedient for some good end.

Señ. III. 3. The Ceremonies are not indifferent, because notwithstanding that they are prescribed and commended unto us as things in themselves indifferent, yet wee are by the will and auctority of men compelled and necessitated to use them: *Si vero ad res sua natura medias accedat coactio*, &c. then say (n) the *Magdeburgians*, *Paul* teacheth, *Coloss. 2.* that it is not lawfull to use them freely. If ye bee dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances, (Touch not, taste not, handle not: which are all to perish with the using) after the Commandements and Doctrines of men? Hence is (o) *Tertullian* taxed, for inducing a necessity in things indifferent. Now with how great necessity and coaction the Ceremonies are imposed upon us, we have made it evident (p) elsewhere.

(n) *cent. 3. cap. 4. sol. 86.*
(o) *ibid.*
(p) *supra part. 1. cap. 3. & 4.*

Señ. IV. 4. Whatsoever be the quality of the Ceremonies in their owne nature, they are not indifferent to us, neither may we freely practise them, because Papists make advantage of them, and take occasion from them, to confirme sundry of their errors and superstitions: as we have likewise (q) elsewhere made evident. Now *Cum Adiaphora rapiuntur ad confessionem, libera esse desinunt* (r) saith the *Harmony of Confessions*. Marke *Rapiuntur*. Though they get no just occasion, yet if they take occasion, though unjustly, that is enough to make us abstaine from things indifferent. *Etiā ea* saith (s) *Balduine*, *quæ natura sua sient liberæ observationi, in statu confessionis, cum ab adversariis eorum mutatio postulatur, sient necessaria.*

(q) *supra part. 2. cap. 6. & cap. 9. sect. 4.*
(r) *apud Park of the Crosse cap. 3. sect. 6.*
(s) *de cas. consc. lib. 4. c. 11. cas. 3.*

Señ. V. 5. Things which are most indifferent in themselves, become evill (t) *cent. 1.* in the case of Scandall, and so may not be used. So hold (r) the *Cen- lib. 2. cap. 4.* turie Writers: So (u) *Pareus*: So (x) *Zanchius*: So (y) *Chemnitius*: So *sol. 441.* (z) *Augustine*: and so hath the (a) Apostle taught. But that out of (u) *com.* in the practise of the Ceremonies there groweth active Scandall unto *Rom. 14.*

dub. 1. (x) *de imagin. p. 390.* (y) *exam. part. 1. pag. 179.* (z) *Epist. 86. ad Casulan.*
(a) *1 Cor. 8. 8, 9.*

the

the weak, (b) we have most clearly proven. Wherefore let them (b) *supra* be in their owne nature as indifferent as any thing can be, yet they *par. 2.* are not indifferent to be used and practised by us. And whosoever *cap. 9.* swalloweth this Scandall of Christs litle ones, and repenteth, not, the heaie millstone of Gods dreadfull wrath, shall be hanged about his necke to sinke him downe in the bottomlesse lake: and then shall he feelee that which before he would not understand.

6. It is not enough for warrant of our practise, that we doe those *Sect. VI.* things which are indifferent or lawfull in themselves, except they be also expedient to be done by us, according to the Apostles rule, 1 Cor. 6. 12. But (c) I have proven that many and waighy inconveniences doe follow upon the Ceremonies; as namely, that they make (c) *supra* way and are the Vthers for greater evils: that they hinder edifica- *part. 2.* tion; and in their fleshly shew and outward splendor, obscure and prejudice the life and power of Godlinesse; that they are the unhap- pie occasions of much injury and cruelty against the Faithfull Ser- vants of Christ; that they were bellowes to blow up, and are (still fewell to encrease the Church-consuming fire of woefull dissensions (d) *Ibid.* amongst us, &c. Where also (d) we shew, that some of our Oppo- *cap. 1.* sites themselves acknowledge the inconveniency of the Ceremonies. Wherefore we can not freely nor indifferently practise them.

7. These Ceremonies are the accursed monuments of Popish Su- *Sect. VII.* perstition; and have been both dedicated unto and employed in the publike and solemne worship of Idols. And therefore (having no necessary use for which we should still retaine them.) they ought to bee utterly abolished, and are not left free nor indifferent to us. Which Argument (e) I have also made good elsewhere. And in this (e) *supra* place I onely adde, that both (f) Hieronimus, Zanchius, and (g) Aman- *part. 3. cap. 2.* dus Polanus, doe applie this Argument to the Surplice, holding, that though it be in it selfe indifferent, yet *quia in cultu Idololatriæ veste li-* (f) *lib. 1. de* *nea utuntur Clerici Papani, & in ea non parum sanctimonie ponunt supersti-* *cult. Dei. x-* *tiosi homines: valedicendum est non solum cultui idololatriæ, sed etiam om-* *niurn. col.* *nibus idololatriæ monumentis, instrumentis & adminiculis.* Yea Ioseph Hall 4. 6. him selfe, doth herein give testimony unto us: for upon Hezekias (g) *Synt.* pulling downe of the Brasen Serpent, because of the Idolatrous ab- *Throl. lib. 9.* use of it; thus (h) he noteth, God commanded the raising of it, God com- *cap. 38.* manded the abolishing of it. Superstitious use can marre the very institutions (h) *lib. 7.* of God: how much more the most wise and well grounded devices of men? And *contempl. of* further in the end of this treatise entitled, *The honour of the married Clea-* *the Braz. u* *gie*, he adjoyneth a passage taken out of the Epistle of Erasmus Roter- *Serpent.* damus to Christopher Bishop of Basil, which passage beginneeth thus. For those things which are altogether of humane constitution, must (like to remedies

in diseases) be attempted to the present estate of matters and times. Those things which were once religiously instituted, afterwards according to occasion, and the changed quality of manners and times, may be with more Religion and Piety abrogated. Finally, if Hezekias bee praised for breaking downe the Brazen Serpent, (though instituted by God,) when the Israelites beganne to abuse it against the honour of God; how much more

(i) *com. in* faith (i) *Zanchius* are our Reformers to be praised, for that they did
Eph. 5. de thus with Rites instituted by men, beeing found full of Superstitious
Bapt. cap. 7. abuse, though in themselves they had not been evil.

Señ.

VIII.

8. The Ceremonies are not indifferent, because they depart too farre from the example of Christ, and his Apostles, and the purer times of the Church: for instead of that auncient Christian-like, and soule-edifying simplicity: Religion is now by their meanes busked with the vaine trumpery of Babylonish trinckers, and her face covered with the whorish and eye-bewitching farding, of fleshly shew and splendor. And (k) I have also shewed particularly, how

(k) *supra*
cap. 5. 6. 7.
& part. 1.
cap. 8. & 9.
scñ. 2. & part. 3. cap. 1. scñ. 3. & 4. scñ. 5. 28. & part. 2. cap. 9. scñ. 14.

superdri of the Ceremonies are flat contrary to the example of Christ and his Apostles, and the best times.

Señ. IX.

9. The Ceremonies make us also too conforme, and like to the Idolatrous Papiſts: whereas it is not lawfull to symbolize with Idolaters, or to be like them, in a Ceremony of mans devising, or any thing which hath no necessary use in Religion: such a distance and a dissimilitude there is required to be betwixt the Church of Christ and the Synagouge of Sathan, betwixt the Temple of God and the Kingdome of the Beast, betwixt the company of sound Beleevers & the conventicles of Heretikes who are without, betwixt the true worshippers of God, and the Worshippers of Idols: that we can not without beeing accessary to their superstitious and false Religion, and partaking with the same, appeare conforme unto them in their unnecessary Rites and Ceremonies. (l) *Durand* tells us, that they call Easter by the Greeke, and not by the Hebrew name, and that they keep not that Feast upon the same day with the Jewes: and all for this cause, least they should seeme to judaize. How much more reason have we to abstaine from the Ceremonies of the Church of Rome, lest we seeme to Romanize? But I say no more in this place, because (m) I have heretofore confirmed this Argument at length.

(l) *Ration.*
lib. 6. tit. de
die sancti.
Pasch.
 (m) *supra*
part. 3. c. 3.

Señ. X.

(n) *supra*
part. 3. c. 1.

10. The Ceremonies as urged upon us, are also full of Superstition: Holinesse and Worship are placed in them: as (n) we have proven by unanswerable grounds, and by Testimonies of our Opposites

posites themselves. Therefore were they never so indifferent in their owne generall nature, this placing of them in the state of worship, maketh them cease to be indifferent.

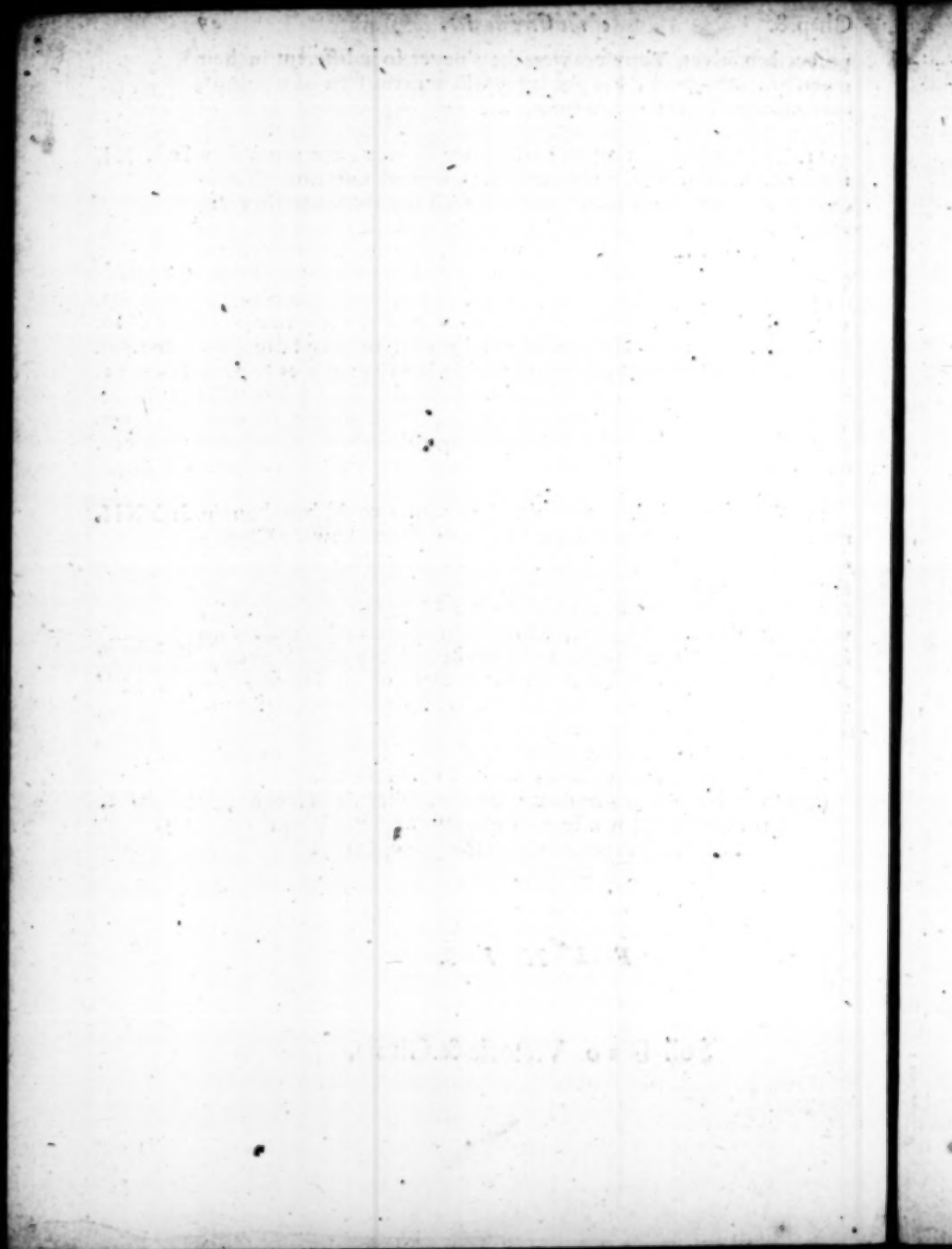
11. The Ceremonies against which we dispute, are more then Sect. XI. matters of mere order, forsomuch as sacred and misterious significations are given unto them, and by their significations they are thought to teach men effectually, sundry misteries, and duties of Pietie. Therefore they are not free nor indifferent, but more then men have power to institute: For except Circumstances and mat- (o) *supra* ters of mere order, there is nothing which concerneth the Worship *part. 3 cap.* of God, left to the determination of men. And this Argument al- *5. & 6. sect.* so (o) hath been in all the parts of it fully explained and strength- *3. & 7. sect.* ned by us, which strongly proveth that the Ceremonies are not *5. 10. 11.* indifferent, so much as *quo ad speciem. Quare doctrina a nobis tradita* *12. 13. 14.* (these be (p) *Zanchius* words) *non licere nobis; alii externi cultus Ceremo-* (p) *de cult.* *nin Deum colere, quam quasi ipse in sacri literii per Apostolos praescripsit, fir-* *Dei extern.* *ma ac certa manet.* *Col. 494.*

12. Whatsoever indifferency the Ceremonies could bee thought Sect. XII. to have in their owne nature, yet if it be considered how the Church of Scotland hath once been purged from them, and hath spewed them out with detestation, and hath enjoyed the comfortable light and sweet beames of the glorious and bright shining Gospell of Christ, without shadowes and figures; then shall it appeare, that there is no indifferency in (p) turning backe to weake and beggarly Elements. And thus saith (r) *Calvine* of the Ceremonies of the Interim, that graunting they were things in themselves indifferent, yet the restitution of them in those Churches, which were once purged from them, is no indifferent thing. Wherefore O Scotland! (s) strengthen the things which remaine, that are readie to die. (g) *Gale 5. 9.* (r) *to Calv.* (s) *Epist. & resp. col. 119* (f) *Revel. 3. 2.*

(t) Remember also from whence thou art fallen, and repent, (t) *Ibid. 2.* and doe the first workes: or else thy candlestick will *5.* be quickly removed out of this place, except thou repent.

F I N I S.

Soli Deo Victoria & Gloria.



Faults escaped in Part. 3.

Pag.	Lin.	Faults	Corrections
74	18	shund	should
75	15	<i>divagation</i>	<i>divagatione</i>
77	1	<i>Sacrificiorum</i>	<i>Sacrificiorum</i>
	11	left	left
	26	not	then
78	16	of 150. fasting	of fasting
79	14	more	most
81	41	<i>Samenta</i>	<i>Samenta</i>
at Marg. (d)		cap. num. 48.	cap. 5. num. 48.
81	29	formalites	Formalities
83	28	<i>et</i>	<i>ut</i>
85	41	familiarly	familiarity
86	15	respect	respected
87	24	Superior	Supprior
	31	replieth	rejoyndeth
90	26	courtesia	courteous
91	5	it the	it hath for it the
93 at Marg. (x)		pag. 14.	pag. 19.
95	22	indecently	decently
	35	commanded	commanded
96	28	Goalar	jaylor
at Marg. (c)		cap. 7. 6. 7.	cap. 7. 6. 7.
97	2	<i>Technique</i>	<i>Technique</i>
98	37	17. 28.	27. 28.
99	26	for me	for, M E
	27	for we	for, W E
100	16	<i>Pagnine</i>	<i>Pagnine</i>
	17	<i>suscipiant in solemnem</i>	<i>suscipiant in solemnem,</i>
103	34	<i>convenientius</i>	<i>convenientium</i>
104 in Marg.		Sect. 11.	Sect. 12.
114	44	<i>logiflas</i>	<i>Logiflas</i>
115 at Marg. (y)		f. 32.	f. 32.
116 at Marg. (b)		kneel. pag. 2.	kneel. pag. 52.
119	21	place not	place could not
	26	left (he	left to
at Marg. (p)		lib. 2.	lib. 1.
120	15	without	with
133	11	<i>sapere</i>	<i>sapere</i>
165	5	him	them

The Christian reader will correct the rest.